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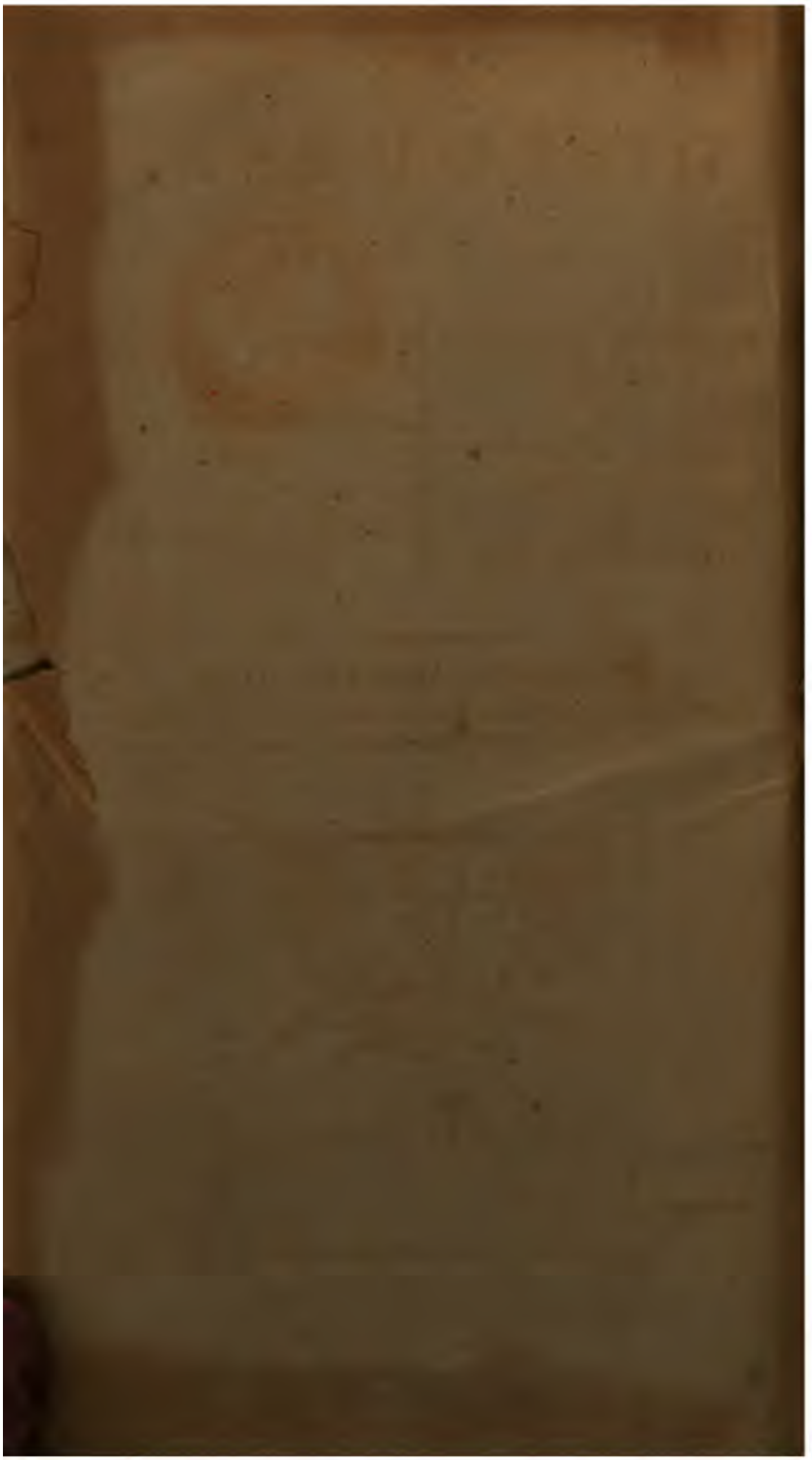

SIX DISCOURSES,

CONCERNING

I. ELECTION and REPROBATION.

II. EXTENT of CHRIST's REDEMPTION.

III. The GRACE of GOD.

IV. LIBERTY of the WILL.

V. DEFECTIBILITY of the SAINTS.

VI. ANSWER to THREE OBJECTIONS.

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PREFACE.

THEY who have known my education may remember, that I was bred up seven years in the University under men of the *Calvinistical* persuasion, and so could hear no other Doctrine, or receive no other instructions from the men of those times, and therefore had once firmly entertained all their doctrines. Now that which first moved me to search into the foundation of these doctrines, *viz. The Imputation of* Adam's *Sin to all its Posterity*, was the strange consequences of it; this made me search the more exactly into that matter, and by reading *Josbua Placæus*, with the answer to him, and others on that subject, I soon found cause to judge that there was no truth in it.

SECTION 1.—After some years study I met with one who seemed to be a *Deist*, and telling him that there were arguments sufficient to prove the truth of *Christian* Faith, and of the holy *Scriptures*, he scornfully replied, *Yes: And you will prove your Doctrine of the Imputation of Original Sin from the same Scripture*; intimating that he thought that doctrine, it contained in it, sufficient to invalidate the truth and the authority of the *Scripture*. And by a little reflection I found the strength of his argument ran thus: That the truth of holy *Scripture* could no otherwise be proved to any man that doubted of it, but by reducing him to some absurdity, or the denial of some avowed principle of reason. Now this imputation of *Adam's* sin to his posterity, so as to render them obnoxious to God's wrath, and to eternal damnation, only because they were born of the race of *Adam*, seemed to him as contradictory to the common reason of mankind, as any thing could be, and so contained as strong an argument against the truth of *Scripture*, if that doctrine was contained in it, as any could be offered for it. And upon this account I again searched into the places usually alledged to confirm that doctrine, and found them fairly capable of other interpretations. One doubt remained still, whether *Antiquity* did not give suffrage for this doctrine; and here I found the words of *Vossius* very positive, that *Ecclesia Catholica sic semper judicavit, the Catholic Church always so judged*; which he endeavors to prove by testimonies from *Ignatius* to St. *Austin*. This set me on the laborious task of perusing the writings of antiquity till that time, and upon an impartial search, I found that all the passages he had collected were impertinent, or at least insufficient to prove the point; yea, I found evidence sufficient of the truth of that which *Peter du Moulin* plainly owns, *that from the time of the Apostles to St.* Austin's *time, all the Ecclesiastical Writers seem to write incautiously of this Matter, and to encline to what he calls Pelagianism*. And of this having made a collection, I finished a treatise of Original sin, in *Latin*, which hath been composed about twenty years, though I have not thought it advisable to publish it.

Another time I discoursed with a *Physician*, who said, there was some cause to doubt the truth of *Scripture*; for, said he, it seems plainly to

hold forth the doctrine of abſolute election and reprobation, in the ninth chapter to the *Romans*, which is attended with more evident abſurdities than can be charged on them who queſtion the truth of *Scripture*: And alſo ſeemeth as repugnant to the common notion which mankind have received of divine juſtice, goodneſs and ſincerity, as even the ſaying that God conſidering man, in maſſa perdita, *as loſt in Adam*, may delude him with falſe miracles, ſeemeth repugnant to his truth. And reading in *(a)* Mr. *Dodwell*, that bold ſtroke, that St. *Paul* being bred a *Phariſee* ſpake there, and is to be interpreted, ex mente Phariſæorum, *according to the Doctrine of the Phariſees concerning, Fate, which they had borrowed from the Stoics*; I ſet myſelf to make the beſt and exacteſt ſearch I could into the ſenſe of the *Apoſtle* in that chapter, and the beſt help I had to attain to the ſenſe of that chapter which I have given in my paraphraſe, I received from a manuſcript of Dr. *Patrick*, the late worthy Biſhop of *Ely*, on that ſubject. Thence I went on to examine all that was urged in favor of theſe doctrines from the holy *Scripture*, and this produced one conſiderable part of theſe diſcourſes. And it was no ſmall confirmation of the ſenſe both of the places here produced againſt, and reſcued from the falſe interpretations of the adverſaries of this doctrine, *(1ſt.)* that I found I ſtill failed with the ſtream of *Antiquity*, ſeeing only one, St. *Auſtin*, with his two *Boatswains*, *Proſper* and *Fulgentius*, tugging hard againſt it, and often driven back into it by the ſtrong current of *Scripture*, reaſon and of common ſenſe.

SECTION II.—*2dly*. I alſo found that the *Heretics* of old, uſed many of the ſame texts of *Scripture*, to the ſame purpoſes, as the patrons of theſe doctrines do at preſent; as hath been oft obſerved in theſe diſcourſes.

3dly. That the *Valentinians*, *Marcionites*, *Baſilidians*, *Manichees*, *Priſcillianiſts* and other *Heretics* were condemned by the ancient champions of the *Church* upon the ſame accounts, and from the ſame *Scriptures* and reaſons, which we now uſe againſt theſe *Decretaliſts*; and the principles on which they founded all their confutations of them, were theſe.

1ſt. That it is not our nature, but our will, and choice of that from which we might abſtain, which was the root and fountain of all our wickedneſs; for otherwiſe, ſay they, τῦ ποιήσαντος ἡ ἐγκλημα, that God, who is the author of our nature, muſt be the author of our ſin; this doctrine they unanimouſly teach from *Juſtin Martyr* and *Irenæus*, to St. *Auſtin*, who declares, *(b)* natura malas animas nullo modo eſſe poſſe, *that it is impoſſible, according to the Definitions he had given of ſin, that Souls ſhould be evil by Nature.*

2dly. That we do not become ſinners by our birth, and that they who ſay we are *by nature Children of Wrath* in the moſt dreadful ſenſe, make God the author of our ſin, it being God who hath eſtabliſhed the order, in the generation of mankind, which neither he that begets, nor he that is begotten can correct, and by whoſe benediction mankind encreaſe and multiply. An infant therefore cannot, ſay they, be a ſinner by his father's fault, *(c)* παῖς γὰρ ὑπὲρ τῦ πατρὸς ὐ δίδωσι δίκην; *for a Child doth not ſuffer puniſhment for his Father's Fault, ſays* Chryſoſtom; *and (d)*

(a) Proleg ad J. Stearn de obſtin. § 41. p. 147.——*(b)* Lib. de duab. Anim. c. 12.——*(c)* In Johan. ix. 2.——*(d)* In Johan. ix. 2. Iſid. L. 2. Epiſt. 272.

Theophylact, πῶς γὰρ τῶν γόνων ἁμαρτανόντων ἀντὸς ἂν ἐκολάσθη; *for how should he be punished for the Sin of his Parents, ſay* Chryſoſtom, Cyril *of* Alexandria, Iſidore Peluſiota *and* Theophylact, *this being, ſaith* Theophylact, ὁ δίκαιον, *not juſt*. And this they prove from *Deut.* xxiv. 16. *Ezek.* Chap. xviii. and xxxiii. The *Marcionites* and *Cerdonians* endeavored to prove that the God of the *Old Teſtament*, though he were juſt, could not be good, becauſe he threatened to *puniſh the Sins of the Fathers upon the Children to the third and fourth Generation.* (*e*) *Original* Anſwers, *That it was as little conſiſtent with Juſtice as with Goodness, that one Man ſinning, another ſhould be puniſhed.* (*f*) St. *Jerom* owns, *That there is Matter of Scandal in the Second Commandment, it being unjuſt to puniſh one for the Sin of another; but that which follows,* ſaith he, *ſolves the Difficulty, it being only the Generation of thoſe that hate God, as their Fathers did, and who were Coparſners with them in their Iniquity, who are thus threatened.* (*g*) Theodoret *ſaith it would be,* δυσσεβὲς, *a wicked thing to adhere to the Letter, God himſelf having pronounced that the Son ſhould not die for the Iniquity of the Father; but every one ſhould die for his own Sins.* And (*h*) *Cyril* of *Alexandria* ſaith, *This Puniſhment would much exceed,* τὸν τῦ δικαίυ θεσμὸν, *the Law of Juſtice.* And hence they both agree in this ſenſe of the commandment, *That though God long deferred the Parents Puniſhment, yet would he do it in the third and fourth Generation.*

And on theſe words, *The Fathers have eaten ſour Grapes, and the Childrens Teeth are ſet on edge*, St. *Jerom* taking notice of the objection of the *Marcionites* and *Cerdonians* againſt God's goodneſs and juſtice, in that he, *winking at the Sins of the Fathers, puniſhed them in their Children*, he anſwers that the ſenſe of theſe words is this; *That as it is ridiculous, and inconſequent to ſay the Fathers have eaten ſour Grapes, therefore the Childrens Teeth are ſet on edge; So is it unjuſt and perverſe to ſay, the Father ſinning, the Children ſhould be puniſhed.*

Laſtly, Whereas the *Heretics* objected, *That it was cruel for the eating of a little Meat to inflict ſuch Puniſhment, not only upon Adam*

(*e*) Solent nos Hæretici fugillare, quod non ſit boni Dei ſermo, qui pro peccatis alterius alium plecti dicat, ſed, ſecundum ipſorum rationem qui dum legis mandatum, licet non bonum, juſtum tamen dicunt, ne ipſi quidem poſſunt offendere quomodo ſecundum ſenſum ſuum juſtitiæ ſuæ convenire videtur, ſi alius, alio peccante, puniatur, *Hom.* 8. *in Exod.* f. 44. *lit.* f. ἀδὶ γὰρ ἐπὶ ἁμαρτάσντος ἑτέρυ κολάζεσθαι ἕτερον, Chryſ. ibid. ὡδὶ, δίκαιον ἦν ἁμαρτίας τῶν πατέρων παῖσι μηδὲν ἀδικυσι ἐπιτίθεσθαι, Theophylact. ibid. Similia habet Cyrillus in locum.

(*f*) Injuſtum videtur ut alius peccet, & alius puniatur, ſed illud quod ſequitur his qui me oderunt, ſcandalum ſolvit, non enim idcò puniuntur quia deliquerunt Patres eorum—ſed quia patrum extiterunt amulatores, & oderunt Deum Hæreditario malo, & impietate ad ramos quoq; de radice erefcente, *Hieron, in Ezek.* f. 194. *lit.* l. Eſtque loci iſtius ſenſus quomodò ſi quis velit dicere Patres uvam acerbam comederunt, & dentes filiorum obſtupuerunt, ridiculum eſſet, & nullam habens conſequentiam, ſic iniquum eſt, & perverſe peccare Patres, & filios nepoteſq; cruciari, *ibid lit.* l.

(*g*) Ὅτι γὰρ τῷ γυμῷ προσίχων τῷ γράμματι δυσσεβὴς ὁ Θεὸς διδάσκει τὰναντία σημαθιτῶν, in Exod. qu. 40.

(*h*) Com. in Joh. 9. 1, 2, 3.

and Eve, *(i)* ἀυτοῖς ἡμαρτηκόσι μόνον, ἀλλὰ καὶ τοῖς ἐξ ἐκείνων βεβλαστηκόσι, *but on those also who proceeded from their Loins:* The *Fathers* who generally held that the punishment of that sin was only mortality, and the want of that which *Adam* having lost, could not derive on his posterity, declare that God subjected them to this mortality, not out of anger, but out of wisdom and clemency, to beget in them an hatred of sin, and that sin might not be eternal in them. Against the doctrine of the *Valentinian* and *Basilidian Heretics* that *some Men were* φύσει φαῦλοι, *evil by Nature*, or that matrimony was evil, because it produceth seed polluted, ἐκ γενετῆς, from the birth, we have produced the testimonies of *(k) Irenæus*, *Clemens* of *Alexandria*, and others: To which add, That the doctrine which taught that men were sinners from the birth, is expresly condemned by *(l) Chrysostom*, *Cyril* of *Alexandria*, and *Theophylact*, in their commentaries on the ninth chapter of St. *John's* Gospel, where they teach, (1st.) That the question of the disciples, *Whether he that was born blind had sinned*, was, ἐρώτησις ἀνοητος καὶ ἰσοφαλὴς, *a foolish Question grounded upon Error*, it being therefore not to be said that ἥμαρτεν οὗτος ἐκ γενετῆς γὰρ ἐστι τύφλος, *he had sinned because he was blind from his Birth.* (2dly.) Because as it was absurd to imagine that the child who had done no evil should be punished for the sin of his parents, so was it to imagine that he could be either a sinner before he was born, or from his birth. In fine, that the doctrine of these *Manichees* was anciently confuted upon the same principles by which the doctrine of these men is equally confuted, hath been abundantly made good in our fourth discourse, *Chapt.* the *4th* and the *6th*.

Nor seems it easy to discern any advantageous difference betwixt the doctrine of these *Decretalists*, and those condemned *Heretics*; or how it would be worse with those who lie under their absolute decree of reprobation, if it indeed were with them, according to the doctrine of those *Heretics*. For,

1st. Are they not as certainly wicked by the fall of *Adam*, and as certainly damned after God's decree, De non dando auxilium necessarium

(i) Οὐ τοίνυν ἀρχῆς ἡ τιμωρία ἀλλ' οἰκονομία σοφίας μεγίστης, ἵνα γαρ μισῇ τὴν ἁμαρτίαν τῶν ἀνθρώπων τὸ γένος ὡς αἰτίαν θανάτου γεγενημένην μᾶλλον παρέβασιν τῆς ἐντολῆς ἐπιφέρει τὸν θάνατον ὁ σοφός.
Theodoret. in Gen. qu. 37.

(k) Ejecit eum de Paradiso, & a ligno vitæ longe transtulit, non invidens ei lignum vitæ, quemadmodum quidam dicunt, sed miseratus ejus, ut non perseveraret semper transgressor neq, immortale esset quod esset circa eum peccatum, & malum interminabile, & insanabile, prohibuit autem ejus transgressionem, interponens mortem, & cessare faciens peccatum. *Iren.* l. 3. c. 37. Ὁ θεὸς μεγάλην ἐνεργεσίαν πάρεσχε τῷ ἀνθρώπῳ τὸ μὴ διαμεῖναι ἀυτὸν εἰς τὸν αἰῶνα ἐν ἁμαρτίᾳ ὄντα. Theophyl. ad Autol. l. 2. p. 103. Τὸν θάνατον ὁ θεὸς πρὸς αἱρεσιν τῆς ἁμαρτίας ὑπὲρ ἡμῶν ὑρατο. ἵνα μὴ ἐν ἀθανάτοις ἡμῖν ἀναπείλασα, ἀθάνατος ᾖ. Method. apud Epiph Hær. 64. § 69. Ἵνα μὴ ἀθάνατον ᾖ τὸ κακόν. Naz. Orat. 38. p. 169. Basil. Hom. *Quod Deus non sit Author Mali.* To. 1. p. 368.

(l) Οὐδὲ γαρ ἐνι ἁμαρτάνοντος ἑτέρῳ κολάζεσθαι ἕτερον ἔπει, οὐ τουτο δῶ σομεν κακεινο δώσομεν, ὅτι πρὸ γενέσεως ἡμαρτεν, ὥσπερ ὃν εἰπων ὅτι ἔτε ἔτος ἡμαρτεν ὑ τῦο λέγει ὅτι ἔνι ἐκ γενετῆς ἁμαξῖον, ητως, εἰπων ὅτου γονεις αυτω ᾖ τουτο εἰπεν ὅτι ἔνι διὰ γονέας κολασθῆναι.—Chrysost. ibid.

ad vitandum peccatum, *of not affording to them the Help neceſſary to avoid that ſin to which he hath threatened Damnation*, as they would be by being left under the power of the heathen *Arimanius*, or of the anti-god of *Manes*, which by the *Fathers* are pronounced blaſphemous doctrines?

2*dly*. Are they not as certainly wicked, and de maſſa perdita, by being born of *Adam*, and being left remedileſly in that ſtate of perdition, as they would be according to the doctrine of the *Stoicks*, and *Origeniſts*, the *Marcionites* and *Valentinians*, by being compounded of that fleſh or matter which did neceſſitate them to ſin? Or is there any great difference betwixt being φύσει φαῦλοι, *naturally evil*, which was the doctrine condemned by the *Fathers* in thoſe *Heretics*, and being φύσει τέκνα ὀργῆς, *by Nature Children of eternal Wrath*, as being born of human nature lapſed, which is their ſenſe of the *Apoſtle's* words?

Section III.—It alſo may deſerve to be conſidered that the moſt ſtiff and eager patrons of theſe doctrines, laid the foundation of them not in holy *Scripture*, which is our only rule of faith, or in the doctrine of *Chriſt*, our only teacher and our guide in matters of faith, but rather in thoſe impure ſtreams of the *Scholaſtical Divines*, who had but little knowledge of the text; and leſs on the ſenſe of *Scripture*; or in the doctrine of St. *Auſtin* who writ much and faſt, and oft againſt his former, and his better ſelf.

Of this (not to mention Dr. *Twiss* and *Rutherford*) the good Biſhop (*m*) *Davenant* is a remarkable inſtance; for when he comes to lay down the imputation of original ſin, we hear of little or nothing from the holy *Scriptures*, but his whole ſcheme is borrowed from the *Schools*.

Thus when he tells us of God's imaginary compact with *Adam*, That *if he prevaricated he ſhould procure not only to himſelf but to all his Poſterity, the Death both of the Body and the Soul*, as he attempts not to prove this from *Scripture*, ſo doth he in it manifeſtly contradict the expreſs words of God, *In the Day that thou eateſt thereof, thou ſhalt die the Death*; for that phraſe, *Thou ſhalt Die the Death*, frequently occurs in the law of *Moſes*, and always ſignifies death temporal, as the (*n*) places below cited ſhew. Moreover God gives this reaſon of that threat, *for Duſt thou art, and unto Duſt ſhalt thou return*, which cannot in the leaſt relate unto the ſoul. I conclude then with (*o*) *Origen*, That that ſentence, σώματος καταδίκην ἐμφαίνει καὶ οὐ ψυχῆς, *imports the Condemnation not of the Soul but of the Body only*.

2*dly*. When he adds, that *Adam ſinning*, geſſit perſonam generis humani ex Dei decreto, *ſuſtained the Perſon of all Mankind by the Decree of God*; as he cites this from the *Schoolmen*, ſo the plain import of it is, That all mankind were made ſinners, not by any action of their own, but purely by God's decree.

3*dly*. When he adds from the ſame *Schoolmen*, that *the Poſterity of Adam are guilty of his firſt Sin*, Ex Arbitrario Dei Decreto, *by the Arbitrary Decree of God, but not of his other Sins, nor were they intereſted in his Repentance, becauſe God's Decree extended not to thoſe Sins*, or

(*m*) Animadv. upon Hoard. from p. 244 to 248, and from p. 294 to 298.

(*n*) Gen. xvi. 2. Ex. ii. 12, 15, 16, 17, 20. Lev. ii. 9, 10, 11, 13, 15. 1 Sam. xiv. 24 —— (*o*) Dial. contra Marcion. p. 61.

that Repentance: He in effect affirms that his Poſterity, who had no more hand in his firſt, than in his following ſins, were by God's arbitrary decree made guilty of that ſin alone, from which they would otherwiſe have been as free as from his other ſins; and who then was the author of that ſin, ſince *Adam* was only perſonally the author of his own ſin, and it was God's decree only which made him the author of our ſin, or rather us the author of his ſin. And,

Laſtly. From the ſame *Schoolmen* he adds, That *an Infant may be properly guilty of Sin, and ſo obnoxious to Damnation, becauſe* Voluntas Adami, quodammodo eſt voluntas parvuli ex Dei Decreto, *The will of Adam is in ſome ſort the Will of the Infant by virtue of God's decree:* and ſo the poor innocent is ſent to hell by the arbitrary decree of God alone which made *Adam's* will his will, when otherwiſe *Adam* might have ſinned on to the day of his death, and the poor child might have died as he was born an *Innocent*. That the *Schoolmen* are his only warrant for all theſe fond and horrible imaginations, you may ſee in the places cited. The 5th of the *Romans*, v. 12, 19. being ſo far from proving any of theſe notions, that they are evidently confuted by it, as you may ſee in the notes there; nor was any ſuch inference from thoſe words owned by any of the *Fathers* till St. *Auſtin's* time, as you may learn from the commentaries of *Origen*, St. *Chryſoſtom*, and *Theodoret* upon the place.

As for their other patrons, St. *Auſtin*, *Proſper* and *Fulgentius*, it muſt be granted they were good *Latin Scholars*, but yet they wanted ſkill both in the *Hebrew* and the *Greek* tongues, and ſo it was not to be expected that we ſhould learn the true ſenſe of the *Scripture* from them.

Some there are who tell us that theſe *Decrees* and diſpenſations of God in reference to men's eternal ſtate are *Myſteries*; and truly as they are managed and aſſerted by them, I fear they may be ſo in the worſt ſenſe. And if they underſtand the word as it ſeemeth to be ſtill uſed by St. *Paul*, for a doctrine not yet revealed, ſee the Note on 1 *Cor.* ii. 7. they grant that which I chiefly have endeavored in theſe diſcourſes to make good, *viz.* that their doctrine is not taught in holy *Scripture*.

Others perhaps may ſay that ſome things here aſſerted are *Pelagianiſm*, and others *Semipelagianiſm*, it being uſual for men hard preſſed to fall to railing; but the firſt chapter of the *Third Diſcourſe* will be ſufficient to convince them they cannot juſtly faſten either of theſe names upon me, though *Semipelagianiſm* never was condemned by the church of God, and they who in St. *Auſtin's* time maintained it, were by him owned as good *Catholics* and *Chriſtian* Brethren, as you may ſee in *Voſſius*, *Hiſtor. Pelag.* l. 6. Th. 18. p. 621.

SECTION IV.—Laſtly, If any man ſay I contradict the doctrine of the *Church of England* touching theſe points, he will condemn almoſt the whole body of that *Church*, it being certain that after the reſtoration, almoſt all the *Biſhops*, and the great body of the *Clergy*, who were eminent for learning, were of my opinion concerning theſe Five Points, and ſtill, I believe, are ſo. He therefore out of reverence both to the living and the dead, ought rather to affirm only that I expound ſome of her *Articles* otherwiſe than he would do, or thinks they ought to be expounded. It hath been uſually ſaid that the *Church of England* contrived her *Articles* in ſuch a latitude as to leave place for men of contrary judg-

ments to ſubſcribe them; and if it be conſidered that in her *Catechiſm* ſhe declares that ſhe learns from her *Creed, to believe in God the Son who hath redeemed me and all Mankind:* That in her prayer at the conſecration of the ſacrament ſhe declares, That *Jeſus Chriſt by his own oblation of himſelf upon the Croſs, hath made a full, perfect and ſufficient Sacrifice, Oblation and Satisfaction for the ſins of the whole world.* And in her third *Collect* on *Goodfriday* ſhe prays, that *all Jews, Turks, Infidels and Hereticks may be ſaved among the number of true Israelites*; and that the other doctrines here pleaded for, do follow from that of univerſal redemption, as hath been ſhewed in the cloſe of that diſcourſe, there will be ſufficient reaſon to be of this opinion; but of this more in the *Biſhop* of *Sarum's* excellent diſcourſe upon that article, *p.* 168, 169.

In fine, the *church of England* by *(p)* *Canon* doth enjoin all preachers *especially to take care that they never teach any thing to their people, as religiouſly to be believed and held, which is not agreeable to the doctrine of the Old and New Teſtament, and that which the Catholic Fathers, and the Ancient Biſhops gathered from that very Doctrine.* That this rule hath been carefully obſerved by us, and is as conſtantly tranſgreſſed by them who do maintain the contrary doctrines to be *Articles of Chriſtian faith*, I hope, hath fully been demonſtrated in theſe papers, which are ſubmitted to the judgment of the learned reader,

By his Friend, and Servant in the Goſpel,

DANIEL WHITBY.

(p) Imprimis vero videbunt nequid unquam doceant pro concione quod a populo religioſe teneri & credi velint; niſi quod conſentaneum ſit doctrinæ Veteris aut Novi Teſtamenti, quodque ex illa ipſa doctrina Catholici Patres & veteres Epiſcopi collegerint. *Sparrow's Collection*, p. 238.

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* ἀδόκιμος.——† πρόγνωσις, προόρισις, προωρισμὸς.

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Containing an ANSWER *to* THREE OBJECTIONS *against the* DOCTRINES *asserted, and the* ARGUMENTS *by which they are confirmed.*

CHAPTER I.

THIS chapter contains a reply to two grand objections, against what hath been discoursed on the foregoing heads, viz. Obj. 1st. That most of the objections made against the decrees of God and the unsearchable issues of God on man, and the determination of his will to good or evil, are as strong against the prescience of God. To this objection it is said, 1st. That this argument from prescience overthrows these decrees, or renders them superfluous, section 1. 2dly. That the *Hobbists* and the *Fatalists* ibid. and may take sanctuary in the divine prescience, as well as the Decretalists. 3dly. That God's prescience hath no influence at all upon our actions, whereas God's decree of election is powerful and active, and comprehends the preparation and exhibition of such means as shall infallibly produce the end. 4thly. That God's prescience renders no actions necessary, whereas these decrees must do so. 5thly. That God's prescience respects not only things future but things possible; what may be done by them who will not do it, and may be left undone by them who do not so. He foresees also after what manner they will be performed, that free actions will be done freely, that is when we might abstain from doing them, and omitted freely, that is, when we might perform them. 6thly. That this argument only proposeth a great difficulty arising from a mode of knowledge in God, of which we have no idea, against the plain declarations of his revealed will, and is answered by the distinction between God's incommunicable and his communicable attributes; of the first we have no ideas, as to the * and so are only bound to believe they are in God, but not to imitate them. In his communicable attributes, we are bound to resemble him, or follow his example, and so must have a true, though not a perfect knowledge of them, Section 2. Objection 2. That by our arguments we weaken the providence of God; for if he doth not effectually move the wills of men, he cannot compass the designs of his providence. Answer 1st. This argument is attended with this great absurdity, that it makes God as much the author of all the evil as of all the good that is done in the world. 2dly. All that is necessary to accomplish the designs of providence, may be done without laying any necessity upon human actions. 3dly. The justice, wisdom, holiness, the goodness and sincerity of providence, are all entirely overthrown by the doctrines we write against, Section 3, 4.

CHAPTER II.

The objection, that God seems to have dealt as severely with the heathens, to whom the knowledge of his will and gospel never was revealed, as we can imagine him to have dealt with men according to the doctrine of absolute election and reprobation, and the denial of grace sufficient to the greatest part of mankind, is answered. 1st. By denying, that it cannot be applied to the chief arguments produced against those doctrines, Section 1. 2dly. That what God hath plainly and frequently revealed in the scriptures concerning his goodness and kindness to the sons of men, ought firmly to be believed; though we are not able to discern how it comports, with his providential dispensations in the world, where being greater depths in providence than we can fathom, Section 2. 3dly. Because we know so little of the future state of heathens, that we cannot pass any certain judgment concerning their future state, ibid. 4thly. This objection supposeth it the same thing to be without a gospel revelation, and to be without any means of grace at all, and that without a revelation no man can do any thing which is well pleasing to God or acceptable in his sight; the falsehood of which supposition is proved by its arguments from scripture, Section 3.—And by two arguments from reason, Section 4. 5thly. It seems not well consistent with divine equity and goodness, to make that a condition of any man's happiness which he cannot know to be his duty, or knowing is not able to perform, Section 5. 6thly. That God will only judge men, at the last, for sinning against the means he hath vouchsafed them to know and perform their duties, and so will only judge the heathens for sins committed against that light of nature he had given them, Section 6. 7thly. That God having laid down this method in the dispensation of his gifts, that he who is faithful † in the improvement of the least talent shall have a suitable reward and that to him that is hath shall more be given; it is reasonable to conceive, he will deal with the heathens according to this rule, Section 7. Lastly, That we may reasonably conclude God will deal with them both in respect to the acceptation and reward of their good, and the displeasure against, and punishment of their evil actions, according to the measures of their ignorance and knowledge, the abilities, motives and inducements afforded to them to do, or to avoid them. And therefore 1st. That their good actions done upon less degrees and convictions, may be more acceptable to God than the like actions done by christians, upon much greater evidence and higher motives and more powerful assistances. 2dly. That they may expect a reward upon performance of less duty, because less will be required of them. 3dly. That God should be more ready to pardon and pass by their offences, as having to them more of ignorance and less of contempt. 4thly. That he should be more patient, and long-suffering toward them, before he punish, because the less the light is their errors, the less is their offence against it. Lastly, That God may be more gentle in punishing their iniquities, and lay the fewer stripes upon them, because they do not know their Master's will, Section 8.

* πῶς.——† ὁ δικαίως.

WHITBY's DISCOURSES.

DISCOURSE I.

CONCERNING ELECTION AND REPROBATION.

The State of the Question concerning God's Absolute Decrees of Election and Reprobation.

LET it be observed from (a) Bishop *Davenant*, "That no medium can be assigned, either on God's part, betwixt the decrees of predestinating some men, and not predestinating some others; or on mens part, betwixt men absolutely predestinated to the attainment of life eternal, and absolutely pretermitted, and left infallibly to fail of the obtainment of eternal life; which we call Absolute Reprobation. As for example: Let us suppose the number of mankind to be two millions of men, if out of these, one million only, by the Decree of Election, be infallibly appointed to eternal life, and these certainly and absolutely distinguished from others, not only as to their number, but their persons also; who can deny but that one million also,

(a) Animad. on Hord, p. 205.

and those certain as to their persons, are as absolutely comprised under the Decree of Nonelection or Reprobation, as the others were under the Decree of Election or Predestination?" So that there is no possibility of asserting one of these Decrees without owning the other also; and so whatsoever argument holds good against an absolute Decree of *Reprobation*, must certainly destroy the opposite Decree of Absolute Election.

Now, is there any need of arguments to confute such a supposed Decree as this? I behold, through the fall of *Adam*, (by my mere pleasure imputed to his whole posterity yet unborn, as if it were their action, and they had personally consented to it) the whole race of mankind obnoxious to my eternal wrath, and utterly unable to recover from it; and though they be all *the souls that I have made*, all equally wanting, and equally capable of my favor; nor have I any reason to extend it to any of them, rather than to all; yet do I absolutely Decree to vouchsafe this favor only to some few of them, leaving the far greatest part of them under a sad necessity of perishing everlastingly, for the offence of their forefather *Adam*, committed long before they had a being; so that they shall be as sure to be damned eternally as they are to be born in time, and yet I will proclaim myself unto them, *a God merciful, and gracious, long-suffering, and abundant in goodness*, on purpose that they may not perish, but be *led by it to repentance*, and declare to them that my *delight is in shewing mercy*. I will entreat them with the greatest earnestness, and even *beseech them to be reconciled to me*, as being so far reconciled to them in Christ Jesus, as not to impute to them their transgressions and sins: I will send to them *all my messengers and prophets*, declaring that I do it, *because I have compassion on them*: I will allure them to repentance with the promise that *all their sins shall then be blotted out*, and not *one of them remembered* against them: I will tell them that *I would have purged them, but they would not be purged: I would have gathered them, but they would not be gathered:* I will ask them, *Why will you die?* and inquire of them what *I could have done more* to prevent it *which I have* not *done?* Yea, I will seriously, and solemnly protest and swear unto them by the greatest oath, even that of my own life, that *I would not the death of him that dies, but rather that he should return and live*. But after all, I will be true and constant to that absolute Decree of Reprobation, which must render their damnation unfrustrable, and to the negative decree of withholding from them that grace which can alone enable them to escape it, or to receive any advantage from all these declarations.

And hence we learn the falſehood of that aſſertion of the ſame good *(b) Biſhop*, That *Reprobation is not a denial of ſufficient grace, but a denial of ſuch ſpecial grace which God knows would infallibly bring them to glory: and that we cannot thence conclude, (c) that being not elected they are left without all remedy or ſufficient means of ſalvation:* or that being reprobated they are *without ſufficient* remedies *or means to eſcape damnation, were not their own wicked will the only hindrance:* For can men be left *infallibly to fail of eternal life*, and yet *not be left without all remedy or ſufficient means of ſalvation?* If, as he ſays, *(d) God leaving them under the want of that ſpecial grace, and effectual guidance proceeding from Divine Predeſtination, they never fail of running themſelves wittingly and willingly upon their own damnation*; have they notwithſtanding ſufficient remedies, or means to eſcape damnation? Sure it is, there can be no ſalvation, and no eſcaping of damnation, without converſion of the will from ſin to God, and a continuance in this eſtate unto the end. If then theſe Reprobates have no ſufficient means to turn their wicked and perverted wills from ſin to God, they can have no ſufficient means either to obtain ſalvation, or eſcape damnation. If they have ſufficient means to convert their wicked wills from the love of ſin to a prevailing love to God, the pravity of theſe wills can never be the cauſe why they are left infallibly to fail of life eternal, or why they never fail of running on wilfully to their own damnation; ſeeing they have means ſufficient to rectify the pravity of their wills. Again, either theſe means are ſufficient to render them truly willing to believe and repent, or they are not; either they are ſufficient to remove the defectiveneſs and diſability of will they have contracted by the fall of *Adam* to theſe ſaving actions, or they are not: If they are not, how are they means ſufficient for the attainment of the ſalvation which belongs only to the believer and the penitent, or the eſcaping that damnation which neceſſarily follows upon the diſability and defect for which no ſufficient remedy is by grace provided? and then how have they grace ſufficient for theſe ends? If they are thus ſufficient, then may they truly be willing to believe and repent; and then this ſufficient grace being vouchſafed to them, there can be no obſtruction in their will which neceſſarily hinders their believing and repenting; and then they on whom God hath paſſed this act of Reprobation, or of preterition, may believe and repent, and therefore may be ſaved, as well, though not as certainly, as

(b) Corol. *p.* 24.——*(c)* P. 30.——*(d)* P. 28.

they who are elected to obtain salvation; and so all to whom the gospel is vouchsafed may be saved. Suppose a man hath broken his leg by a fall, hath he therefore sufficient means to walk, because he might have done so, had not his leg been broken by that fall? If then the will of man by his fall be as much disabled to walk in the ways of God, as this man's body is to walk at all, can it be truly said he hath sufficient means to walk in those ways, because he would have had them, had not his will been thus disabled? *(e) Adam* indeed, as the Bishop saith, *though not predestinated to stand in the state of innocency, had yet sufficient means of standing*, because he had no defectiveness or disability in his will to do so; but what is this to the case of those who are supposed to be so disabled; that, if they be left to their own wills as *Adam* was, are so disabled that they cannot stand?

When therefore this good *(f) Bishop* proceeds to say, *that they who are passed by in the Eternal Decree of God, are not by any force of that Decree left without the benefit which the scripture promises upon condition of repentance, but the Evangelical Decrees stand in full force; if* Judas *believe and repent, he shall be saved; if* Peter *do not believe and repent, he shall not be saved*; and by this thin piece of sophistry the good man attempts to shew that God is serious and in good earnest in all the offers he makes to Reprobates of mercy and salvation upon their repentance, and all the threats he hath recorded in the *Holy Scripture* against all, and therefore against the Elect, if they do not repent and persevere to the end; and all the other motives and inducements to engage both of them to do so: How unsuccessfully he hath performed this, will in the sequel be demonstrated: at present therefore I shall only put these two Decrees one under the other, that they may blush at one another.

1. Absolute Election contains *an eternal, absolute, infallible Decree, that* Peter *shall believe, repent, persevere unto the end, and be saved.*

The Evangelical Conditional Decree is this, That if *Peter* do not believe, repent, and *persevere unto the end, he shall not be saved, but shall infallibly be damned*; and therefore God in it speaks to *Peter* thus, *Except thou repent thou shalt perish*; pass therefore the *time of thy sojourning here in fear; work out thy salvation with fear and trembling; continue in the Faith, for if*

(e) P. 30.——(f) Corol. 2. p. 29, 30.

thou draweſt back, my ſoul ſhall have no pleaſure in thee; yea, *give all diligence to make thy Calling and Election ſure.*

2. Abſolute Reprobation is an *abſolute, infallible Decree, That* v. g. Judas *ſhall unavoidably fail of obtaining life eternal*; that this event ſhall be ſo certain, that *he ſhall never fail to run himſelf wilfully upon his damnation.*

The Evangelical Conditional Decree is this, That *if* Judas *will repent, believe and perſevere, he ſhall be ſaved*; and in purſuance of this Decree, God lovingly invites and calls upon him to believe and repent, exhorts, and even entreats him by his ambaſſadors, *to be reconciled to him, to turn from his evil ways and live*, alluring him to do ſo by the hopes of pardon and ſalvation, if he will hearken to God's calls, and perſuading him by the miſeries which he will then incur, *not to neglect ſo great ſalvation*, expoſtulating the caſe with him, why after all theſe methods to prevent his ruin, *he will die and not live?* Why *he will not be purged and made clean, and how long it will be ere he will hearken to his invitations*; declaring that he doth all this, *becauſe he hath compaſſion on him*, and is *long ſuffering to him*, becauſe he *is not willing he ſhould periſh, but ſhould come unto repentance*; though his Decree of Reprobation hath rendered his damnation a *certain and infallible event.*

3*dly*. Obſerve, That though the greateſt part of them who aſſert an abſolute Election and Reprobation, or Preterition, make the object of them not man as man, but as fallen, and therefore ſinful man; yet is the difference betwixt them, and thoſe who are called *Supralapſarians*, very little; for the *Sublapſarians*, ſay, God decreed that *Adam* ſhould be the head of all mankind, and therefore to impute his firſt ſin, and that only to his poſterity, and not to impute to them his repentance for it, though there was equal reaſon to do both, or neither: and foreſeeing that he would fall, and render his poſterity obnoxious to his eternal diſpleaſure, he deſigned to glorify his free grace and mercy in ſaving ſome of them, and ſo in beſtowing on them infallibly that grace which ſhall unfruſtrably bring them to ſalvation: Others he abſolutely decrees to paſs by, and not beſtow that grace upon them without which they cannot obtain ſalvation, or avoid eternal miſery. Now

1*ſt*. Seeing it is certain from the event, That God abſolutely decreed to bring all men out of the loins of *Adam*, and that they therefore become the poſterity of fallen *Adam*, and ſo are born ſinners and children of wrath, purely by being born, and ſo by abſolute neceſſity proceeding from this Decree of God,

who could have made them otherwiſe, and brought them into the world from another head. Again,

2dly. Seeing nothing makes the connexion betwixt the perſonal ſin of *Adam* and the fall of all men in him, or their guilt by reaſon of his fall, but God's arbitrary imputation of it to them; their being then in his loins, or his poſterity, making them no more guilty of his firſt than of all the other ſins committed by him before they had a being, and of which it is confeſſed they are not guilty; nothing can make this connexion betwixt their being born men and ſinners, children of *Adam*, and *children of wrath*, but theſe arbitrary and inevitable Decrees. And

3dly. *Adam* being as much in nature our common head and root, and we being as much in his loins when he repented to ſalvation, as when he ſinned to condemnation, there is no other reaſon, beſides God's arbitrary will, can be aſſigned, why God ſhould impute his ſin to us to condemnation, and not impute unto us his repentance to ſalvation, or for the pardon of it; for if his perſon was our perſon, his will our will in ſinning, why were they not ſo alſo in repenting? If then according to this hypotheſis, there is no poſſible difference betwixt being a man and a ſinner, and God's Decrees alone have made this neceſſary connexion; why might he not as equitably have paſſed theſe Decrees upon men as man, as upon men made ſinners by his mere arbitrary Decrees? eſpecially if we conſider that the ſins of all men, beſides *Adam*, are as inevitable, and as much decreed by this *hypotheſis*, as by the other.

CHAPTER I.

Concerning the Decree of Reprobation.

I SHALL endeavor to make it appear,

1ſt. That it hath no foundation in the Holy Scriptures.

2dly. That it is contrary to the plain declarations of ſcripture.

SECTION I.—And *1ſt* I obſerve that the word ἀδόκιμος, which we render *Reprobate*, but might have as well been rendered

diſapproved, hath no relation in *Scripture*, to any Decree, either abſolute concerning the damnation of men as the end, and conſequently denying or withholding from them the means by which alone they can eſcape that damnation, or of doing this on the account of the ſin of *Adam*; but only doth denote ſuch actions of men corrupted, as to faith and manners, which being done, will certainly be diſapproved by God and man. Thus thoſe *Jews*, who, through the prejudices and corruption of their minds were indiſpoſed to receive, and therefore did reſiſt the truth of the goſpel, as *Jannes* and *Jambres* did of old God's meſſage by his ſervant *Moſes*, are ſtiled ἀδόκιμοι περὶ τὴν πίστιν, *(a) Reprobates concerning the faith*; i. e. men indiſpoſed to receive, or approve it, and therefore diſapproved by God. And thoſe *Gentiles*, who, *(b) when they knew God, did not glorify him as God, neither were thankful, but changed the truth of God into a lie*, by worſhipping the creature inſtead of *the Creator*, and *liked not to retain God in their hearts*, are ſaid to be given up εἰς νοῦν ἀδόκιμον, *to a reprobate mind*; i. e. a mind that could not be approved of, but abhorred by God and men, as prompting them to do, τὰ μὴ καθήκοντα, *things not agreeable to nature*, or to reaſon. Thus thoſe *Jews whoſe minds and conſciences were defiled*, are ſtiled *Reprobates*, becauſe *(c) though in words they profeſſed to know God, yet in works they denied him, being abominable, diſobedient, and to every good work*, ἀδόκιμοι, *reprobate*; that is, void not only of judgment to diſcern what was good, but alſo of affection to approve of it: And that earth is ſtiled ἀδόκιμος, *reprobate*, or rejected, which, after all the ſhowers which fall upon it, *(d) brings forth only thorns and briars*: and that ſilver, ἀργύριον ἀδόκιμον, *(e) reprobate ſilver*, which being falſe ſtamped, or coined, will not be received, but rejected. And in this ſenſe *(f)* St. *Paul* ſaith, he *kept under his body, leſt, whilſt he preached to others, he himſelf ſhould be*, ἀδόκιμος, *diſowned*, and *rejected*, by God. Now all theſe Reprobates being either ſo ſtiled, not becauſe God was unwilling to have any favor for them, or had any antecedent purpoſe to reject them; but becauſe their prejudices and corruptions cauſed them to reject him by diſapproving of his truth and ways; or becauſe the actions they in time did in oppoſition to his truth revealed to them, and his holy word which he had given them to direct their actions, were rebellious; they cannot poſſibly relate to a

(a) 2 Tim. iii. 8.——*(b)* Rom. i. 20—28.——*(c)* Tit. i. 16.——*(d)* Heb. vi. 8.——*(e)* Prov. xxv. 4. Iſa. i. 22.——*(f)* 1 Cor. ix. 27.

that God hath by ſome antecedent purpoſe, will or Decree, reſolved to withhold that aid by which alone we can be in a capacity to do it, it muſt alſo be an exhortation repugnant to the will of God; it being in event, and in effect the ſame, to will that any perſon ſhould not do the thing which he requires, and to will he ſhould not have the means by which alone he can perform it. Now it is blaſphemy to ſay the exhortations of the *Son of God* were *vain, deluſory, and contrary to his Father's will.* Moreover, our *Savior* knew theſe *Jews* were capable of mercy and ſalvation by him; for he expreſsly ſays, *(p) God ſent him into the world that the world by him might be ſaved:* He makes this declaration to them, *(q) Theſe things I ſay unto you that you might be ſaved*; and this inquiry, *(r) How often would I have gathered you as a hen doth her chickens under her wings, and you would not be gathered:* and pathetically ſaith to the inhabitants of *Jeruſalem, (ſ) O that thou hadſt known in this thy day, the things that belong to thy peace! but now they are hid from thine eyes: Now*, therefore they were not always ſo. *Chriſt* then here taketh it for granted, that the people of *Jeruſalem*, in the day of their viſitation by the *Meſſiah*, might ſavingly have known the things belonging to their peace. Now either this aſſertion, That they might ſavingly have known theſe things, was according to the truth; or his wiſh, That they had thus known the things belonging to their peace, was contrary to his *Father's* will and Decree, which is palpably abſurd. And ſeeing the will of *Chriſt* was always the ſame with that of his *Father*, it follows alſo that God the *Father* had the ſame charitable affection to them, and ſo had laid no bar againſt their happineſs by his decrees, nor withheld from them any thing on his part neceſſary to their everlaſting welfare. 3*dly*. God himſelf would not have his words ſo underſtood, as if he were unwilling that the *Jews* ſhould believe, or had by any of his purpoſes or actions rendered it not poſſible for them to do ſo; for *(t) this was his commandment, that they ſhould believe on him whom he had ſent:* And why ſent he his ſon *to ſeek, and ſave that which was loſt*, even *the loſt ſheep of the houſe of Iſrael*, had he not been truly deſirous that they ſhould believe? or how could either *Chriſt* or *Moſes* accuſe them to the *Father* for their unbelief, had the *Father* himſelf reſolved from all eternity to withhold from them that aſſiſtance without which they could not believe. And laſtly, the *Evangeliſt*, and that good ſpirit

(p) John iii. 17.——*(q)* John v. 34.——*(r)* Luke xiii. 34.——*(ſ)* Luke xix. 42.——*(t)* John vi. 29.

by which he did indite these words, did not thus understand them; for he in the immediate foregoing verse objects this to the *Jews* as their great crime, that *(u) though Christ had done so many miracles among them, yet they believed not on him*; whereas it can be no man's sin not to do what he cannot do purely by reason of the act of God; these words can therefore never bear that sense on which this inference is grounded.

2*dly*. Observe, That God's foreknowledge, sayings and predictions have no such influence on the will of man, as to lay on him a necessity to do what he foreknows, and hath foretold he will do; for were it otherwise,

1*st*. All human actions must be necessary; for to that God who is omniscient, all things past, present and to come, are known; if then this knowledge of men's actions, which the scripture doth ascribe to God, did make them necessary, all human actions must be necessary, and so the freedom of them must be overthrown. 2*dly*. Then vice and virtue must be empty names, we being capable of doing nothing which is blame worthy, or deserveth praise, (which yet the scripture plainly, and frequently asserts we may) for who can blame a person for doing only what he could not help, or judge that he deserveth praise only for doing what he could not avoid? And 3*dly*. Then must all future recompences be discarded, it being sensibly unjust to punish any man for doing that which it was never in his power to avoid, and as unreasonable to reward him for that action which cannot be praise worthy.

When then it is here said, *Therefore they could not believe because* Isaias *said*, &c. these words must bear this sense, *Therefore they could not believe because (that was fulfilled upon them which)* Isaias *said*, or it had happened to them as he had foretold. Examples of such an *elipsis* we find frequently in this gospel: So Chap. ix. 3. *Neither hath this man sinned nor his parents,* ἀλλ' ἵνα, *but (this blindness hath happened to him) that the works of God might be made manifest in him.* Chap. xiii. 18. *I know whom I have chosen,* ἀλλ' ἵνα, *but (this hath happened to Judas) that the scripture might be fulfilled, which saith, He that eateth bread with me hath lift up his heel against me.* Chap. xiv. 31. ἀλλ' ἵνα γνῷ, *but (this I do) that the world may know that I love the Father.* Chap. xv. 25. ἀλλ' ἵνα πληρωθῇ, *but (this hath happened) that the word written in their law might be fulfilled.* 1 John iii. 19. ἀλλ' ἵνα φανερωθῶσι, *but (they went out from us) that it might appear they were not all of us.* And this exposition is

(u) Ver. 37.

confirmed by the *Holy Ghoſt*, who Mat. xiii. 13, 14. ſaith from the mouth of *Chriſt*, *Therefore I ſpeak to them in parables, becauſe they ſeeing ſee not*, &c. and when it is ſaid, *ver.* 40. *He hath blinded their eyes*, &c. obſerve that the word *He*, is not in the original, which only ſaith thus, πεπώρωκεν αὐτῶν τὰς ὀφθαλμὰς, and may be rendered, *malice*, or *wickedneſs hath blinded their eyes*, as we read *Wiſd.* ii. 21. Or, *2dly.* the perſonal verb is put for the imperſonal, the active for the paſſive, *i. e.* He hath blinded their eyes, and hardened their hearts, for, *their eyes are blinded and their hearts hardened.* To give you a plain inſtance of this nature, *Iſa.* xliv. 18. in our tranſlation we read thus, *He hath ſhut their eyes that they cannot ſee, and their hearts that they cannot underſtand*; and yet both the *Greek* and *Chaldee Paraphraſt* read them thus, ἐσκοτισμένοι εἰσὶν, *their eyes they have ſhut, and darkened leſt they ſhould ſee*; and that this is the true import of the *Prophet's* words, not that God, but that Satan, and their own evil diſpoſitions had done this, is evident from this conſideration, That this is ſpoken to the ſhame of them who made and worſhipped ſenſeleſs images, *ver.* 9, 11. and to convince them of their want of conſideration, *ver.* 19. And that this muſt alſo be the ſenſe here, we learn not only from the *Septuagint*, the *Syriac*, and the *Arabic*, which render theſe words of *Iſaiah* thus, *the heart of the people is waxed groſs, and their ears have they cloſed, leſt they ſhould ſee with their eyes*; but alſo from our *Bleſſed Savior* and St. *Paul*, aſſiſted by the *Holy Ghoſt*, who both exactly follow this tranſlation of the words, the one *Mat.* xiii. 13, 15. the other *Acts* xxviii. 27.

Objection. But in St. *Luke* this is plainly given as the reaſon why *Chriſt* ſpake to them without in parables, *that ſeeing they may not ſee, and hearing they may not underſtand.*

Anſwer. To take off this pretenſion, it is ſufficient to obſerve that the words in St. *Mark* and St. *Luke* are only an abbreviation of what St. *Matthew* ſaith was ſpoken by our *Lord* more fully; for *Chriſt* might ſay what St. *Mark* and St. *Luke* relate, and yet ſay more than they relate, as St. *Matthew* doth aſſure us he did; but then St. *Matthew* could not have given us his diſcourſe more fully, unleſs our Lord had ſpoken it more fully than it is related by St. *Mark* and St. *Luke*: whence it muſt follow, that the relation of St. *Mark* and St. *Luke* muſt be deficient; that is, that they do not contain all that our *Savior* ſaid on this occaſion, and therefore muſt be filled up, or rendered entire by the addition of the words recorded in St. *Matthew.* Since then St. *Matthew* doth expreſsly tell us from the mouth of *Chriſt*, He *therefore ſpake to them in parables, becauſe they*

ſeeing would not, or did not ſee, and hearing did not underſtand; and that they therefore did not ſee, hear and underſtand, becauſe *their heart was waxed groſs, and their ears heavy, and they had cloſed their eyes leſt they ſhould ſee*: it ſeemeth evident that the words of St. *Mark* and St. *Luke* muſt be filled up, or made intire thus; *to others* (of the *Jews*, who will not own my doctrine, or believe in me, as you my *Diſciples* do) *ſpeak I in parables, becauſe they ſeeing ſee not, and hearing do not underſtand, for their hearts are waxed groſs, and their ears heavy, and their eyes have they cloſed, that ſeeing they may ſee and not perceive, and hearing they may hear and not underſtand.* Theſe words are therefore nothing to the purpoſe for which they are produced, they ſaying nothing of God's decree, or purpoſe, anticedently to their being, to deny them grace ſufficient to ſee, or underſtand their duty taught them by our *Lord* in plain words as well as parables; for why then doth *Chriſt* aſk with ſuch ſeeming indignation, *(x) Why is it that you do not underſtand my ſaying?* (it only is) *becauſe ye cannot* (endure to) *hear my word*; i. e. becauſe your prejudices and luſts will not permit you to receive it; this, doubtleſs, was the great ſin of the *Jews*, and ſo they wanted not either natural power or aid ſufficient on God's part ſo to do, but only a moral power or a mind well diſpoſed to obey his word; it being only of the wickedneſs and perverſeneſs of the *Jews*, who would not ſee, or *come unto the light leſt their deeds ſhould be reproved*; *that they loved darkneſs more than light*; that they were even unwilling to be healed, or converted from their evil ways; and this will ſtill appear more evident, if it be further noted,

That theſe words, *They ſeeing ſee not, and hearing do not hear, or underſtand*, are a proverbial expreſſion concerning men ſo wicked and ſo ſlothful, that either they attend not to, or will not follow the cleareſt intimations and convictions of their duty. Thus to a revolting and rebellious people which had caſt off the fear of God, the prophet *Jeremy* ſaith, *(y) Hear now this, O fooliſh people, and without underſtanding, which have eyes and ſee not, which have ears and hear not*; and God ſpeaks to *Ezekiel* thus, *(z) Son of man, thou dwelleſt in the midſt of a rebellious houſe, which have eyes to ſee and ſee not, they have ears to hear and hear not, for they are a rebellious houſe.* This is a frequent form of ſpeech in *(a) Philo*, who ſaith of men addicted to wine and ſenſual pleaſures, ἐρῶντες ἐκ ἐρῶσι, καὶ ἀκούοντες ἐκ ἀκούουσι

(x) John viii. 43.——*(y)* Jer. v. 21.——*(z)* Chap. xii. 2.——*(a) Alleg.* L. 2. p. 72. L. 3. p. 850.

that *they ſeeing ſee not, and hearing do not hear*, and *(b) Demoſthenes* mentions this as a proverb; theſe words do manifeſtly therefore ſhew, That it was the wickedneſs and perverſeneſs of the *Jews* that indiſpoſed them to receive profit by Chriſt's plain diſcourſes, which cauſed him thus to ſpeak to them in parables.

Laſtly. Obſerve that they thus ſhut their eyes, and made their hearts groſs, ſaith God and Chriſt, *leſt they ſhould be converted and I ſhould heal them*; ſo that the deſign of God in ſending of his Son was their converſion, and the remiſſion of their ſins; and hence St. *Peter* ſaith to them, *(c) repent ye therefore and be converted, that your ſins may be blotted out*, for God having *raiſed up his Son Jeſus, ſent him to bleſs you in turning* every one of you *from your iniquities*; expreſsly teaching that God ſent his Son to procure mercy and ſalvation to every one of them; and that they by their wickedneſs and perverſeneſs obſtructed theſe his gracious deſigns upon them, leſt they ſhould be converted from their evil ways, and God ſhould heal them. For albeit this ſad effect was not intended by them, yet ſince it was the natural reſult of their ſhutting their eyes againſt the light, it fitly is aſcribed to them, as when the prophet *Hoſea* ſaith *(d) of their ſilver and gold have they made them idols, that they might be cut off*; and the prophet *Micah*, *(e) The ſtatutes of Omri are kept, and all the works of the houſe of Ahab, and ye walk in their counſels, that I ſhould make thee a deſolation.* Theſe words are therefore ſo far from eſtabliſhing, that they do evidently deſtroy the doctrine they were produced to confirm: In fine, let it be noted, That theſe were the very texts produced by the *Heretics* of old to deſtroy human liberty, and to prove that there were ſome natures that could not be ſaved, and others which could not periſh; as you may ſee in *Origen's Philocal.* C. 21. p. 60. and περὶ ἀρχ. L. 3. C. 1. F. 140.

SECTION IV.—A third text uſed to this purpoſe are the words of St. *Peter*, *(f) To you that believe he is precious; but to them which be diſobedient, the ſtone which the builders refuſed is made the head of the corner, and ſtone of ſtumbling, and a rock of offence, even to them who ſtumble at the word, being diſobedient, whereunto alſo they were appointed*; from which laſt words they argue, that ſome of the *Jews*, even all that believed not in Chriſt, this corner ſtone, were appointed by *God to be diſobedient.*

(b) ἐξὼν μὴ ἐᾶν. ἢ ἀκούειν μὴ ἀκούειν. *Orat. in Ariſtog.* §. 123. —*(c)* Acts iii. 19, 26.—*(d)* Chap. viii. 4.—*(e)* Chap. vi. 16. —*(f)* 1 Pet. ii. 7, 8.

Anſwer. The meaning of theſe words, ſaith Dr. *Hammond* is this, that they who diſobey the goſpel, ſtanding out obſtinately againſt it, were appointed by God to ſtumble and fall at that ſtone; that is, to be bruiſed by it, and by that means to be deſtroyed among the crucifiers of the *Meſſiah*, and condemned with them hereafter; it being juſt with God that they who will not reform and amend at the preaching of the goſpel, and ſo receive benefit by it, ſhould by their obſtinacy be condemned, and ſo the worſe for it, Chriſt being ſet *(g) for the falling*, as well as *the riſing of many in Iſrael*: and the goſpel being a *(h) ſavor of death to them that periſh*, and they being thoſe whom *(i) God hath appointed for wrath*: and to be ſure it cannot ſignify that God abſolutely ordained the unbelieving *Jews* εἰς ἀπείθειαν, *to diſobedience*, when as yet they were not, and therefore were not diſobedient; for then their future diſobedience was purely a compliance with the Divine ordinance, or will, and ſo could not deſerve the name of diſobedience, becauſe it could not be both a compliance with, and diſobedience to the will of God; nor could this diſobedience be objected to them as their crime, unleſs compliance with the will of God be ſo, and it be a fault to be ſuch as God by his immutable council and decree hath ordained we ſhould be, or it ſhould render men criminal and obnoxious to puniſhment that they have not made void God's abſolute decree, or have done what that made it neceſſary for them to do; wherefore this paſſage cannot ſignify that the unbelieving *Jews* were appointed to diſobedience, but only that being diſobedient to the goſpel ſo clearly revealed, and by ſo many miracles and diſtributions of the Holy Ghoſt confirmed to them, they were appointed, as the puniſhment of that diſobedience, to fall and periſh; for ſo the Hebrew word *Chaſal*, and the Greek προσκομμα and σκάνδαλον import, *viz.* the ruin and the fall of them who ſtumble at this ſtone. See the note on *Rom.* xiv. 13. Or,

2*dly*. The words will fairly bear this ſenſe, To you that believe *belongs* ἡ τιμὴ, *the honor* (of being built upon this corner ſtone into a ſpiritual houſe;) *but to them that are diſobedient* (belongs that of *Pſ.* cxviii. 22.) *the ſtone which the builders refuſed*, &c. *and* (alſo to them He is) *a ſtone of ſtumbling, and a rock of offence, even to them that ſtumble at the word, being diſobedient*, εἰς ὃ καὶ ἐτέθησαν, *for which alſo theſe ſtones were laid* or put the corner Stone for the building up of believers, the ſtone of ſtumbling for the diſobedient to ſtumble at; for to both theſe

(g) Luke ii. 34.——*(h)* 2 Cor. ii. 15, 16.——*(i)* 1 Theſſ. v. 6.

ſtones belongs this preface, *Behold I lay in* Sion *a ſtone*; to the corner ſtone elect and precious here, and to the *ſtone of ſtumbling*, Rom. ix. 33, and ſo this agrees with the words of *Simeon*, *Behold this child is placed for the fall and riſing of many in* Iſrael, *Luke* ii. 34. In either of theſe ſenſes the words afford no countenance to this doctrine of Reprobation. Note,

3*dly*. That, as *Oecumenius* plainly ſhews, this was the old Eccleſiaſtical interpretation of theſe words; ſo doth he as apparently reject the ſenſe this argument puts upon them, in theſe words, εἰς ὃ καὶ ἐτέθησαν. οὐκ ὡς ἀπὸ τοῦ θεοῦ εἰς τοῦτο ἀφωρισμένοις εἴρηται, ἀδικία γὰρ αἰτία ἀπωλείας παρὰ τοῦ πάντας ἀνθρώπους θέλοντος σωθῆναι βραβεύεται, ἀλλὰ τοῖς ἑαυτοὺς σκληρᾷ ὀργῇ κατηρτισμένοις καὶ ἡ ἀπείθεια ἐπικολάθησε, καὶ εἰς ἣν παρασκεύασαν ἑαυτοὺς τάξιν ἐτέθησαν.—*Vide reliqua.*

SECTION V.—A fourth ſcripture ſpeaks of men *(k) before ordained to this condemnation*; here therefore ſeems to be an appointment of men to damnation, of old plainly aſſerted, of which God only can be deemed the author.

Anſwer. The verſe in the Greek runs thus, *Some ungodly men turning the grace of God into laſciviouſneſs have entered into* (the church) οἱ πάλαι προγεγραμμένοι εἰς τοῦτο τὸ κρῖμα, i. e. *of whom it was before written that this ſhould be their ſentence or puniſhment*; or as it is in the parallel place of St. *Peter*, οἷς τὸ κρῖμα ἐκπάλαι οὐκ ἀργεῖ, *(l) to whom the ſentence of old pronounced doth not linger.* Now that this cannot be meant of any divine ordination or appointment of them to eternal damnation before they had a being, is evident, 1*ſt*, becauſe it cannot be thought without horror that He, who is the lover of ſouls, ſhould appoint any, much leſs the greater part of them, to inevitable perdition before they had a being. 2*dly*, The word κρῖμα relates not to ſin but puniſhment, the fruit of ſin; ſo *Mark* xii. 40. *they ſhall receive* περισσότερον κρῖμα, *ſorer puniſhment*; Rom. ii. 3. *thinkeſt thou this, O man, who doeſt the ſame thing, that thou ſhall eſcape,* τὸ κρῖμα, *the judgment of God*; now God ordaineth none to puniſhment but ſinners and ungodly men, and ſuch, by the text, theſe perſons are here ſtiled: And 3*dly*, Theſe were men of whom it was *before written* or *propheſied*, that they ſhould be condemned for their ungodlineſs; for *Enoch propheſied before to*, or *of, theſe ungodly men, ſaying, the Lord cometh with thouſands of his ſaints,* ποιῆσαι κρίσιν, *to do judgment upon all that are ungodly* (ἀσεβεῖς, *ver.* 4.) *and to convince them of all the hard ſpeeches which ungodly ſinners have ſpoken againſt him*; (which anſwers to the *deniers of the Lord that bought them*, ver.

(k) Jude iv.——*(l)* 2 Pet. ii.

4.) and in the parallel place of St. *Peter* their punishment is stiled, *(m) the punishment long ago denounced against them*, viz. *that they should be reserved to the day of judgment to be punished*, ver. 9. that they should *perish in their corruption*, ver. 12. they being men *for whom the blackness of darkness was reserved for ever*, ver. 13. and this is the very thing that St. *Peter*, from verse the 4th to the 13th, and St. *Jude* from this to the 16th verse, set themselves to prove; and this also is the import of the word προγεγράφη, viz. *forewritten of*: So *Rom.* xv. 4. ὅσα προεγράφη, *whatsoever things were before written, were written for our instruction*: Gal. iii. 1. *before their eyes*, προεγράφη, *Jesus Christ crucified was written of or set forth* in the Old Testament *as crucified*. See this sense given by *Oecumenius* on the place.

SECTION VI.—*Answer* to *Hord*, Part 1. page 4. Dr. *Twisse* confesseth, that the *Scriptures* speak fully of *Election*, sparingly of *Reprobation* in most places, *yet some passages we have*, saith he, *which give light and evidence to both alike; for like as it is said* Acts ii. the last, *that God added to the church such as should be saved*, so 2 Cor. iv. 3. it is said, *If our gospel be hid, it is hid to them that be lost*; and as it is *signified* Matth. xxiv. 24. that *it is impossible seducers should prevail over the Elect*, so 2 Thess. ii. both as much is *signified* ver. 13. and also *expressed* ver. 10, 11, *that they shall prevail among them that perish*: and 1 *Cor.* i. 18. we are given to understand jointly *that the gospel is to them that perish foolishness, but to us who are saved it is the power of God*: and *Rom.* ix. 18. *that as God hath mercy on whom he will have mercy*, so *whom he will he hardeneth*. And like as *Acts* xiii. 48. we read, *that as many believed as were ordained to eternal life*, which phrase of *being ordained to eternal life*, I conceive to be all one with *writing our names in heaven*, Luke i. 20. *and writing us in heaven*, Heb. xii. 23. and this phrase I take to be all one with the *writing of us in the Book of Life*: so on the other side, *(n)* we read that they *whose names were not written in the Book of Life from the foundation of the world, should wonder when they beheld the beast, and not so only, but worship him also*.

Answer. Now to all these citations, most of which are palpably impertinent, I answer in the general, that they signify no more than those words of Christ, *(o) He that believeth shall be saved, he that believeth not shall be damned*; and *(p) except ye repent, ye shall all perish* (for that exceptive contains this proposition, *He that repenteth shall not perish*) and these words of the

(m) 2 Pet. ii. 3.——*(n)* Rev. xiii. 8. xvii. 8.——*(o)* Mark xvi. 16.——*(p)* Luke xiii. 3, 5.

Baptiſt (q) *He that believeth in the Son hath everlaſting life; he that believeth not the Son, ſhall not ſee life; but the wrath of God abideth on him.* For thoſe *that are loſt*, 2 Cor. iv. 3. *are* ver. 4. *thoſe that believe not*: And that not becauſe of any antecedent Decree of God that they ſhould be loſt; but becauſe *the God of this world*, i. e. the *devil, had blinded their eyes*, &c. and thoſe *who periſh*, 2 Theſſ. ii. 10. are thoſe *who believe not the truth*, ver. 12. *who received not the truth worthy to be beloved and embraced*, ver. 10. See the note there. *They who periſh*, 1 Cor. i. 18. *are the unbelieving Jews and Gentiles*, ver. 21, 22, 23. they *who are hardened*, Rom. ix. 18. are *the veſſels of wrath fitted for deſtruction* by their own wickedneſs, completed by their infidelity or want of faith, which made Chriſt preach to them *a ſtone of ſtumbling*, ver. 32, 33. To proceed to thoſe places which may ſeem to require a more particular notice.

1ſt. The phraſe of *being written in the Book of Life* is *Jewiſh*, and doth not ſignify the Abſolute Election of any perſon to eternal life, but only the preſent right of the juſt perſon to life, and therefore it is called *the Book of Life written for the juſt*, *Targum* on Ezek. xiii. 9. *the book of the juſt*, *Targ. Jon.* on Exod. xxxii. 32. in which ſay the (r) *apoſtolical inſtitutions* we come to be written τῇ ἡμετέρᾳ ἐυνοίᾳ, καὶ σπουδῇ, *by our good affection and induſtry*; and from which men, as they may be written in it when they are converted from vice to virtue, ſo may they be blotted out when they backſlide, ſays (ſ) St. *Baſil, from virtue to iniquity*, according to that ſaying of the Pſalmiſt, (t) *Let them be blotted out of the book of the living, and not written with the righteous*; i. e. ſays *Ainſworth*, *let them be cut off from being any longer counted thy people, or regiſtered in the writing of the houſe of Iſrael*: And ſaith (u) St. *Jerom*, they were written in the book of God, who in the days of *Antiochus Epiphanes*, legem fortiſſime defenderant, *firmly continued in the law*; and they were *blotted out of it*, qui legis prævaricatores extiterant, *who were deſerters of it*; accordingly Chriſt threateneth to ſome, that, *He would blot their names out of the Book of Life*, Rev. xxii. 19. and promiſeth *to him that overcometh that He would not blot his name out of that book*, Rev. iii. 5. And God himſelf ſaith to *Moſes*, *whoſoever hath ſinned againſt me, him will I blot out of the book of life which I have written*. This book is ſaid to be written *from the foundation of the world*, God having, from the beginning, *Adam* and others who are ſtiled the ſons of God;

(q) John iii. 36.——(r) L. 8. c. 1.——(ſ) *In* Iſa.——(t) Pſalm lxix. 28.——(u) *In* Dan. xii. 2.

and not to have a name written in it, is not to be owned as God's ſons and faithful ſervants: When therefore St. *John* ſaith, that *they whoſe names were not in this book of life, writ from the foundation of the world, worſhipped the beaſt*, he means they, and they only, did ſo, who never were by God eſteemed or regiſtered in the number of good *chriſtians*.

2*dly*. The paſſage cited from the *Theſſalonians* concerns only the *Jews*, who having rejected the goſpel of our Lord, and their *Meſſiah*, confirmed by the ſtrongeſt evidence of innumerable miracles done truly before their eyes, and ſo believed not the truth at all, or elſe revolted from it after they had embraced it by an almoſt general apoſtaſy, and ſo received *it not in the love of it that they might be ſaved*, declaring that they were by God's juſt judgment permitted by the falſe miracles of their *impoſtors*, aſſiſted by the power of *Satan*, to believe a lie, and ſo to periſh for their infidelity or apoſtaſy, as hath been fully proved; and ſhould this be enlarged to all who refuſe to believe the truth preached and confirmed to them, or elſe bore no ſincere affection to it when they had embraced it, what is this to an eternal decree of reprobation ſuppoſed to be made concerning the greater part of mankind before the world was made?

Laſtly. As for the paſſages cited from *Rom.* ix. they can be nothing to the purpoſe, that chapter being not at all deſigned to determine any thing concerning God's Abſolute Decrees of dealing with mankind in general, or any particular perſon thus or thus, as to their final and eternal ſtate; but only to juſtify his dealing, as in his providence he actually had done, with the unbelieving *Jews* and the believing *Gentiles*, in rejecting the *Jews* upon their ſtubborn infidelity, and the hardneſs of their hearts, and admitting the believing *Gentiles* to be his church, and the ſpiritual ſeed of *Abraham*, upon their faith, and ſubmiſſion to the terms God had propoſed for their juſtification and acceptance with him; as appears,

1*ſt*. From his recapitulation of his whole diſcourſe in theſe words, *ver.* 30. τί οὖν ἐροῦμεν, *what do we ſay then*, *i. e.* what is the ſubſtance of what I have intended in this whole diſcourſe? it is even this, *That the* Gentiles *which* (before the preaching of the goſpel) *followed not after righteouſneſs, have yet* (through faith) *attained unto righteouſneſs; but the* Jews *following after the law of righteouſneſs* (or after righteouſneſs by the law) *have not obtained unto righteouſneſs, becauſe they ſought it not by faith* (in Chriſt.)

2*dly*. This is apparent from the *apoſtle's* prayer and *vehement deſire that all* Iſrael *might be ſaved*, Chap. x. 1. for upon ſup-

poſition of ſuch a Decree of Reprobation concerning them, this muſt not only have been a vain prayer, but even an oppoſing of his will, and εὐδοκία, *to the good pleaſure of God*, revealed to him; ſince it is evident he prays here *for the ſalvation of all Iſrael*, of them whoſe zeal to God *was not according to knowledge*, and who were *ignorant of God's righteouſneſs*, ver. 2, 3. and not for thoſe only who were predeſtinated to ſalvation.

CHAPTER II.

Containing Arguments againſt this Abſolute Decree of Reprobation or Preterition of Fallen Man.

I COME now to ſhew that this doctrine is plainly contrary both to the nature and the will of God.

To the perfections of his nature, for,

SECTION I.—1*ſt*. God doth immutably, unchangeably, and from the neceſſary perfection of his own nature, require that we ſhould love, fear and obey him; were it not ſo, the *Heathens* who can only know this by the light of nature, or by conſideration of the divine perfections, would lie under no obligations to love, fear or ſerve him; whereas among the *Heathen* ſages, ἕπεσθαι and πείθεσθαι τῷ θεῷ, *to obey God*, and *follow his directions*, is repreſented as the perfection, and the chief end of man: Again, his moral and imitable perfections, *viz.* his holineſs, juſtice, truth, goodneſs, mercy, being eſſential perfections flowing from his nature, muſt alſo be the rule of the exerciſe of his will and power; and as God, whilſt he is what he is, cannot but be the proper object of our love, fear and our obedience, even ſo by the complacency he hath in thoſe moral perfections, he cannot but be deſirous that all men ſhould imitate them, and reſemble him in them as much as they are able, and therefore hath required his people to be *holy, becauſe the Lord their God is holy, to be merciful as their heavenly Father is merciful, to be kind to the unthankful and the wicked that they may be his children, to be righteous as he is righteous, and to put on the new man which is created after God in righteouſneſs and true holineſs*. Hence the *philoſo-*

phers have, by the light of nature, conſpired in this truth, that man then walks moſt ſuitably to his nature and his dignity, when he walks after the example of God, that the very end of all *philoſophy* καὶ τέλος τοῦ ἀνθρώπου, *and the perfection of human nature*, conſiſts in being like to God; and that we then beſt glorify him when we reſemble him in theſe perfections; that it ought to be his chief care συζῆν, *to live the life of God*, συμπολιτεύεσθαι *to converſe ſtill with him* ὁμοιωθῆναι *to be like him*, and ὁμογνωμονῆσαι *to be of the ſame mind, will and affections to him*, and, laſtly, to be ἐνθουσιάζεσθαι *poſſeſſed and acted by him*. He therefore cannot have decreed, that is, have willed, that the greateſt part of men ſhould be for ever left under an incapacity of loving, fearing and obeying him; and ſeeing He muſt earneſtly deſire that all men ſhould be holy, righteous, kind and merciful, He cannot have ordained they ſhould be otherwiſe for want of any thing on his part requiſite to make them ſo; much leſs can he command them under the penalty of his ſevere diſpleaſure ſo to be, and yet leave them under an incapacity of being ſo. And does he think worthily of God, who knowing that all the lapſed ſons of *Adam* were equally the objects of his pity and commiſeration, equally capable of his mercy, and equally his offspring, and ſo no more unworthy of it than the reſt, believes that his decrees of governing and diſpoſing of them are wholly founded on ſuch an abſolute will as no rational or wiſe man acts by; ſo that he determines of the everlaſting fate of the ſouls he daily doth create after the fall of *Adam*, without reſpect to any good or evil done by them, and ſo without reſpect to any reaſon why he puts this difference, or any condition on their parts; and yet afterwards in all his revelations made in order to the regulating of their lives, ſuſpends that everlaſting ſtate upon conditions; or that he hath placed the far greateſt part of them under an Abſolute Decree of Reprobation, which leaves them uncapable of ſalvation, and then not only bids them *ſave themſelves*, invites, encourages, and ſends meſſengers to entreat them to be reconciled, knowing he doth all this in vain, when he does no more, and then eternally torments them for neglecting that ſalvation, though he knows they never can do otherwiſe without that grace which he hath abſolutely purpoſed for ever to deny to, or withhold from them? Surely he thinks more worthily of the God of love and mercy, who looks upon him as an univerſal lover of the ſouls of men, who therefore *would have all men to be ſaved*, and *gives them all things neceſſary unto life and godlineſs*, draws them to him *with the cords of a man, the cords of love*, and by the moſt alluring promiſes, and by the ſtrivings of his holy ſpirit; ſwears to them that *he would not they ſhould periſh*: warns them of,

and conjures them to avoid the things which tend to their eternal ruin; directs them to the means by which they may most certainly escape it; rejoiceth more at the conversion of one sinner, than at the righteousness of ninetynine persons who need no repentance; and when all the methods of his grace are lost upon them, breaks forth into compassionate and melting wishes, that they had *known the things which do belong to their eternal peace.* Again, consider whether he conceives more truly and honorably of God, who thinks he chooses his favorites without reason and rewards them without any qualifications, but those he irresistibly works in them; or he who looks upon him as one who dealeth with all men not according to his but their own works, as they are willing and obedient, as they render themselves fit objects of his love, and rewards them as they use duly, or receive his grace in vain, as they improve the talents he hath given them, or hide them in a napkin? Whether, lastly, he represents God honorably, who believes that God by his revealed will hath declared he *would have all men to be saved*, and yet by an antecedent secret will, would have the greatest part of them to perish; that he hath imposed a law upon them which he requires them to obey on penalty of his eternal displeasure, though he knows they cannot do it without his irresistible grace, and yet is absolutely resolved to withhold this grace from them, and then to punish them eternally for what they could not do without it; and after all inquiries, *Why will you die? how long will it be ere this people obey me? when wilt thou be made clean? what could I have done more for their welfare which I have not done?* Or he who believes it more agreeable to the truth, and the sincerity of the divine nature, to deal plainly with his creatures, and mean what he says; and therefore not to seem very desirous they should do, or avoid, what he knows they never could do or avoid, and he will not enable them to do or avoid, and then complains that they have not done it, and inquires what was wanting on his part to enable them to do it?

SECTION II.—2*dly*. This will be further evident from those *scriptures* which declare God is *long suffering to us ward, not being willing that any should perish, but that all should come to repentance*; and that he sent his *prophets* to prevent their ruin, *because he had compassion on them*: That he commands his *prophets* on peril of contracting the guilt of their blood, to warn his people, that without repentance and reformation they must die, and to let them know, that as sure as he lives *he would not the death of him that dies*, but *rather would have him turn and live*; and that therefore they could have no reason to say his *ways were not equal*, or that they suffered for their fathers sins. For,

1*ſt*. Doth it become the wiſdom of God to uſe, or to appoint thoſe means for the affecting what he would have done, which he knows to be no means, becauſe no ways ſufficient to produce the aſſigned end; and to withhold, yea, to decree to withhold that which alone could make them ſo? And yet if he uſed only his *long ſuffering to lead men to repentance*, ſent only *prophets* and *meſſengers* to warn them to turn from the evil of their ways; and this *long ſuffering*, and theſe *warnings* muſt be ineffectual to theſe ends, where that *unfruſtrable grace* which he did not vouchſafe is wanting; he uſed only means which he knew never could produce theſe ends, and withheld that which could alone produce them.

2*dly*. Doth it become the ſincerity and wiſdom of God to declare he did theſe things out *of compaſſion to his people*, till they ſo far deſpiſed his meſſengers, and rejected their warnings and admonitions, *that there was no* further *remedy* for them, *no healing of them*, ſaith the *Hebrew*, when he himſelf beheld them in their *Eutopian maſſa perdita*, without the leaſt compaſſion, never deſigning them any remedy; or, which is in event the ſame, not any that could be effectual, but even then decreeing to withhold from them that grace, without which there could be *no healing* by any *meſſenger* or *prophet* ſent unto them? Does it become either his wiſdom or ſincerity to quarrel with his people for ſaying *the fathers had eaten ſour grapes and the childrens teeth were ſet on edge*; or that *they died for the ſins of their forefathers*, or for inquiring thus, *if our tranſgreſſions and our ſins lie upon us, and we pine away in them, can we then live?* when his decree had made it the ſad doom, not of them only, but even of the greateſt part of mankind, to die eternally for the ſin of their forefather *Adam*, and the apple he had eaten ſo long ago, ſet all his childrens teeth on edge, and made ſo many precious ſouls to *pine away* in that iniquity, ſo that they could not live? Or could he hope to manifeſt the equity of his ways by ſaying, *all ſouls are mine*, if he was not only like the *Oſtrich* to the greateſt part of them, *(a) hardening himſelf againſt his own offspring*, made after his own image, *as if they were not his*, but even making the moſt of them, after the fall of *Adam*, under that previous act of Preterition, which rendered their damnation unavoidable? Is he ſo concerned to juſtify the Equity of his proceedings by declaring that *the ſon ſhall not die a temporal death for the iniquity of his father*, but *the ſoul that* perſonally *ſinneth he ſhall die*; when this more obvious exception lay againſt the equity of his proceedings with the ſons of men, that moſt of the ſons of *Adam* lay under death eternal by his peremptory decree for the ſin of their *forefather*, committed

(*a*) Job xxxix. 16.

CHAPTER III.

Concerning Predeſtination, or the Abſolute Election of ſome particular Perſons to Eternal Life.

SECTION I. THIS with reſpect to the end, is an Abſolute Decree and purpoſe of bringing a certain number of perſons to eternal life, without reſpect to their foreſeen faith or perſeverance.

2*dly*. As it reſpects the means, it is an eternal Decree and purpoſe of giving to theſe men, and theſe alone, that effectual grace which ſhall infallibly, and infruſtrably, produce in them faith, ſanctification and perſeverance to the end.

And here note, That this *Election* or *Predeſtination* conſidereth all men in the ſame condition, alike miſerable and damnable, alike impotent, and wanting effectual grace, and alike meet to be the objects of his eternal love, and partakers of effectual grace; ſo that as in two apples of equal goodneſs, no reaſon can be given why I ſhould chooſe one, rather than the other, ſo neither can any reaſon be aſſigned why all or any of theſe perſons are thus elected to ſalvation, rather than all, or any that are not elected. In oppoſition to this doctrine I aſſert,

1*ſt*. That the election, mentioned in the *holy ſcriptures*, is not that of particular perſons, but only of *churches* and *nations*.

2*dly*. That this election doth import rather their being choſen to the enjoyment of the means of grace, than to a certainty of being ſaved by thoſe means; that it is only that which puts them in a capacity of having all the privileges and bleſſings which God hath promiſed to his *church* and *people*, rather than under any abſolute aſſurance of their ſalvation, or of any ſuch grace as ſhall infallibly, and without any poſſibility of fruſtration, procure their ſalvation.

3*dly*. That the election to ſalvation mentioned in the *holy ſcriptures* is only through faith joined with holineſs, according to thoſe words of St. *Paul*, (a) *God hath elected you* (Theſſalonians) *to ſalvation*, ἐν ἁγιασμῷ, *by the ſanctification of the ſpirit, and the belief of the truth*. That it is only a conditional election upon our perſeverance in a life of holineſs, and

(a) 2 Theſſ. ii. 13.

is to be made ſure unto us *by good works*, according to that exhortation of St. *Peter*, *(b) give diligence to make your calling and election ſure*, διὰ τῶν καλῶν ἔργων, *by good works*, as both the *fathers*, the *Syriac*, the *vulgar*, the *Æthiopic*, and many ancient copies read, and as the *text* requires, the words immediately following being theſe *(c) for if you do theſe things you ſhall never fall*; plainly declaring, that both the making of their calling and election ſure, depended on their doing of thoſe works of *virtue*, *godlineſs*, *temperance*, *patience*, *brotherly kindneſs and charity*, mentioned *ver.* 5, 6, 7. of that chapter.

Now that the whole ſociety, or all the members of the *church* of God and Chriſt, are in the ſenſe of *ſcripture*, the choſen and elect of God; or that the election mentioned in the *holy ſcriptures* is not an Abſolute Election of particular perſons to ſalvation, but rather of whole nations and ſocieties to be his *church*, and his peculiar people, will be made fully evident from an impartial view of all thoſe places of the Old and the New Teſtament, where this phraſe frequently occurs. And,

SECTION II.—*1ſt.* In the *Old Teſtament* it is moſt evident that not the righteous and obedient perſons only are ſtyled the elect, but the whole nation of the *Jews*, good and bad, were the elect of God; for in the books of *Moſes* this phraſe is ſtill applied to the whole nation of the *Jews*, as in theſe words, *(d) becauſe he loved thy fathers*, *therefore* ἐξελέξατο τὸ σπέρμα αὐτῶν, *He choſe their ſeed after them, and brought them out of Egypt by his mighty power;* where it is evident that the whole ſeed of *Abraham*, *Iſaac* and *Jacob*, even *all that came out of* Egypt, are the elect. Again, *(e) Jehovah thy God hath choſen thee to be a peculiar people to himſelf above all people that are upon the face of the earth. The Lord did not ſet his love upon you, and chuſe you, becauſe you were more in number than any people: But becauſe the Lord loved you, and becauſe he would keep the oath which he had ſworn to your fathers, hath he brought you out with a mighty hand, and redeemed you out of the houſe of bondmen, from the hand of* Pharaoh *king of* Egypt; where alſo evident it is,

1ſt. That their being choſen before other nations, to be God's peculiar people, is their election.

2dly. That all who were *brought out of Egypt*, were thus beloved and elected.

3dly. That to his beloved and elected people, God only promiſeth to keep covenant and mercy, provided they would

(b) 2 Pet. i. 10.—*(c)* Ver. 11.—*(d)* Deut. iv. 37.—*(e)* οὐ προσελάβετο καὶ προελέξατο, Deut. vii. 6, 7, 8.

love him, and obey his precepts; and that he threateneth to deſtroy them, and to repay them to their face, if they neglected ſo to do. In the tenth chapter, he ſpeaks thus, *(f) The Lord had a delight in thy fathers to love them,* καὶ ἐξελέξατο, *and he elected you their ſeed after them above all people; circumciſe therefore the foreſkin of your hearts, and be no more ſtiff necked.* Where again evident it is, that the whole ſeed of *Abraham* by *Iſaac*, even the ſtiff necked of them, were the elect of God. *Chap.* xiv. he ſaith to all to whom the following precepts did belong, and therefore doubtleſs to all *Iſrael*, *(g) thou art an holy people to the Lord thy God,* καὶ σὲ ἐξελέξατο ὁ κύριος, *and the Lord hath choſen thee out to be a peculiar people to himſelf above all nations.*

And with this notion of the words accords the conſtant uſe of the ſame phraſe in all the prophets and ſacred writings of the *Old Teſtament.* Thus *Solomon* ſaith, *(h) Thy ſervant is in the midſt of thy people,* ὃν ἐξελέξω, *which thou haſt elected, a great people that cannot be numbered, nor counted for multitude.* In the book of *Pſalms* the *Jews* in general are ſtyled *(i) the ſeed of Iſrael his ſervant, the children of Jacob,* ἐκλεκτοὶ αὐτοῦ, *his elect;* there it is ſaid, τὸν Ἰακὼβ ἑαυτῷ ἐξελέξατο, *(k) the Lord hath choſen Jacob for himſelf, and Iſrael for his own inheritance;* that the *(l) Lord brought forth his people with joy,* καὶ τοὺς ἐκλεκτοὺς αὐτοῦ, *and his elect with gladneſs;* there he deſires of God *to ſee the good,* τῶν ἐκλεκτῶν, *of his elect, and to rejoice in the gladneſs of his nation, and with his inheritance:* So that throughout the book of *Pſalms* God's people, his ſervants, his nation, his inheritance, and his *elect*, are the ſame perſons.

In the *evangelical prophet* we find God ſpeaking of *Jacob,* ὃν ἐξελεξάμην, *(m) whom,* ſaith he, *I have choſen, and Iſrael whom I have loved;* and to whom he ſpeaks thus, *(n) thou art my child whom I have choſen:* There God declares he *will make waters in the wilderneſs, and rivers in the deſart,* ποτίσαι τὸ γένος μου τὸ ἐκλεκτόν, *(o) to give drink to my choſen generation, my people whom I have choſen to ſet forth my praiſe;* there we read of *(p) Jacob my ſervant, and Iſrael mine elect,* and of a *mountain which his elect ſhall inherit,* and *in which his ſervants ſhall dwell.*

In the prophet *Jeremy* we find God is diſpleaſed with them who ſaid, *(q) the two families* אשר בחר *whom the Lord hath choſen he hath even caſt them off.* The prophet *Ezekiel* ſpeaks of the day *(r) when the Lord choſe Iſrael, and liſted up his*

(f) Ver. 15, 16.——*(g)* Ver. 2.——*(h)* 1 Kings iii. 8.——*(i)* Pſ. cv. 6, 43.——*(k)* Pſ. cxxxv. 4.——*(l)* Pſ. cvi. 5.——*(m)* Iſa. xli. 8, 9.——*(n)* xliii. 20. 21.——*(o)* xlv. 4.——*(p)* lxv. 9.——*(q)* Jer. xxxiii. 24.——*(r)* Ezek. xx. 5.

hand to the ſeed of the houſe of Jacob, or engaged himſelf by covenant to be their God. The prophet *Zechariah* ſtyles God, *(ſ) the Lord who hath choſen Jeruſalem*, and ſpeaketh of a time when he ſhall yet *comfort Zion, and ſhall yet chooſe Jeruſalem*; and *Daniel* of a time when, οἱ ἐκλεκτοὶ λαοῦ, *(t) his elect ſhall not be able to ſtand before their enemies.*

And to carry on this phraſe through the times of the *Old Teſtament*, in the book of *Eſther* we are told of a time in which τὸ γένος ἐκλεκτὸν, *(u) the choſen generation* ſhould have periſhed, i. e. in which the wicked *Haman* deſigned to cut off the *Jews*. And in the book of *Eccleſiaſticus* we are informed that *(x) Joſhua was made great, ἐπὶ σωτηρίᾳ τῶν ἐκλεκτῶν λαοῦ, for ſaving the elect of God, that he might ſet Iſrael in their inheritance.*

Thus have I traced this phraſe through the *Old Teſtament*, and ſhewed that it belongs not to particular perſons but to the whole *Jewiſh* nation; to the bad, as well as to the good among them; to them to whom he threateneth the worſt of evils, as well as them to whom he promiſes the greateſt bleſſings.

SECTION III.—When in the *New Teſtament* it is applied to *chriſtians*, it plainly doth include as many as were converted to the *chriſtian faith*. For,

1. When it is applied to the *Jewiſh* converts it plainly ſignifies all that had been converted to the *chriſtian faith*; thus when St. *Peter* writes to thoſe of the diſperſion (who had obtained *like precious faith with them*) living in *Pontus, Galatia, Cappadocia, Aſia (minor)* and *Bithynia*: He ſaith to them all, *(y) ye are* γένος ἐκλεκτὸν, *an elect generation, a royal prieſthood, an holy nation, a peculiar people, that ye might ſhew forth the praiſes of him that hath called you from darkneſs into his marvellous light*; all which are the very titles given to the whole *Jewiſh* nation in the *Old Teſtament*. Now ſince St. *Peter* could not affirm of all theſe *chriſtians*, without a revelation, that they were *elect*, according to that ſenſe of the word, which makes it to import, men abſolutely deſigned for eternal happineſs, he only muſt affirm this of them all, becauſe they all profeſſed *chriſtianity*, and ſo were viſible members of the church of *Chriſt*; as will be farther evident if we conſider theſe particulars.

1. That he exhorteth theſe *elect (z) not to faſhion themſelves according to the luſts of their former ignorance; (a) to lay aſide all wickedneſs, deceit, envy, hypocriſy, and evil ſpeaking; as ſtrangers and pilgrims to abſtain from fleſhly*

(ſ) Chap. ii. 2.—*(t)* Dan. xi. 15.—*(u)* Eſth. xvi. 21.—*(x)* Chap. xlvi. 1.—*(y)* 1 Pet. ii. 9.—*(z)* 1 Pet. i. 14.—*(a)* Chap. ii. 1, 11.

luſts which war againſt the ſoul; (b) not *to ſpend the reſt of their time according to the luſts of men; (c) to be careful that none of them did ſuffer as a murderer or thief*; which are offences not incident to men elected to ſalvation, whilſt they continue ſo to be.

2*dly*. That the apoſtle affirmeth the ſame thing of the whole church of *Babylon*, ſaying *(d) the church which is at Babylon*, συνεκλεκτὴ, *elected together with you, ſaluteth you*. Now that all the members of that great church at *Babylon*, be it eaſtern or weſtern, were choſen out of the world to the profeſſion of *chriſtianity*, and in that ſenſe elected, he who was with them could not be ignorant, but that they all were abſolutely elected to ſalvation, was more than he could know.

3*dly*. That whereas this *epiſtle* is inſcribed *to the elect*; the ſecond *epiſtle*, ſent to the ſame perſons, beginneth thus, *(e) to them who have obtained like precious faith with us*; and it not only ſpeaks of ſome who had *forſaken the right way*, and had *gone aſtray*, *turning with the dog to the vomit*, but alſo propheſies that *thoſe falſe teachers who brought in damnable doctrines*, even *denying the Lord that bought them, ſhould make merchandize of ſome of them*.

Laſtly. Theſe words are plainly taken from *Iſaiah* xliii. 20, 21, where we read thus, *I gave waters in the wilderneſs to water* τὸ γένος μου τὸ ἐκλεκτὸν, *my choſen generation, my peculiar people*, purchaſed to ſhew forth, τὰς ἀρετάς, *my praiſe*, which are the very words mentioned 1 *Peter* ii. 9. Now though it be unqueſtionable that the whole *Jewiſh* nation are ſtyled God's *choſen generation*, and his *peculiar people*, it is as ſure they were not all elected to ſalvation; we then may reaſonably conclude, that the ſame words applied by St. *Peter* to all theſe ſeveral *chriſtian churches*, do not imply that all their particular members were elected to ſalvation, but only that they were all members of the *church of Chriſt*.

And thus we read of the elect lady in St. *John Ep.* ii. *ver.* 1. and the *elect ſiſter*, ver. 13. that is, the *chriſtian lady*, and *ſiſter*; and when St. *James* ſaith ἐξελέξατο ὁ θεὸς, *God hath choſen the poor of the world, rich in faith, and heirs of the kingdom*; his meaning is, that they were called out of the world to the profeſſion of the faith, which, if they lived according to it, would make them heirs of his heavenly kingdom; for the *apoſtles* in theſe *epiſtles* writing to thoſe nations which had been ſtill accuſtomed to this notion of the word, and were all ſtyled the *elect*, muſt be ſuppoſed, when they wrote to them, to uſe the words of the *Old Teſtament* in the ſenſe in which they always underſtood them.

(b) Chap. iv. 2, 3.—*(c)* Ver. 15.—*(d)* Chap. v. 13.—*(e)* Chap. ii. 1. xv. 22.

And in like manner when *Chriſt* ſaith, *(f) many are called but few choſen;* theſe *parables* plainly relate to the *Jews*, as *Theophylact* well notes, and the import of thoſe words is this, that though many of them were called by Chriſt and his *apoſtles* to faith in him, both in *Judea* and in the *diſperſions*, yet few of them did or would accept of him as their *Savior*, or embrace the faith of Chriſt, as hath been fully proved, note on *Mat.* xx. 16. xxii. 14. ſo that here the *elect*, and the believers of the *chriſtian* faith are the ſame perſons. When he ſaith *Mat.* xxiv. 22, that *for the elect ſake thoſe days ſhall be ſhortened*: He ſtyles τοὺς πίστους τοῦς ἐν μέσοις ἀπολελειμμένοις αὐτοῖς, *the faithful left in the midſt of the unbelieving* Jews, *the elect* ſaith *Chryſoſtom*; for the *elect* ſake *theſe days ſhall be ſhortened*, that is, ſaith *Jerom*, ne temporum morâ fides concutiatur credentium, *leſt by the length of theſe tribulations the faith of believers ſhould be ſhaken.* See the note on the ſame words, *Mark* xiii. 20. When he adds, *ver.* 24. that *the falſe Chriſts and falſe prophets ſhould do as* much as in them lay by ſigns and wonders *to deceive the elect*; there alſo are we to underſtand the perſevering *chriſtians*. See the note there. And when he ſaith, *ver.* 31. that then *God ſhould ſend his angels to gather his elect from the four winds, from one end of heaven to the other*; the meaning may be either that he would ſend his *angels*, as *Euſebius* and *Epiphanius* ſay he did, to warn the *chriſtians* in all quarters of *Judea* to gather themſelves together, departing from the unbelieving *Jews*, that they might be preſerved from their ruin; or that he would ſend his *meſſengers* with the ſound of the goſpel to gather together as many as did or would believe the goſpel from among the nations of the earth.

The *elect*, *Luke* xviii. 7. are alſo the whole body of true believers; for otherwiſe, God's readineſs to *hear the prayers of his elect*, could be no argument to *chriſtians* in the general to pray always and not faint, *ver.* 1. moreover, that inquiry, *when the ſon of man cometh ſhall he find faith on the earth*, ver. 8. ſhews that even the faith of many of theſe *elect* would fail.

The election according to grace mentioned *Rom.* xi. 5. doth in like manner ſignify the whole body of the *Jewiſh* converts, even all that did embrace the *chriſtian* faith, and were not hardened in, or blinded by their prejudices and infidelity; as is apparent from the following words, *ver.* 7. ἡ δὲ ἐκλογὴ ἐπέτυχεν *the election hath obtained but the reſt were blinded*; and as it is not eaſy to conceive how the *apoſtle* ſhould know how all the *Jewiſh* converts ſhould be abſolutely elected to ſalvation, ſo is it evident from the *epiſtles* that he and others of the *apoſtles* knew the contrary; for they contain plain inti-

(f) Matth. xx. 16. xxii. 14.

mations and frequent declarations that a great number of theſe *Jewiſh* converts turned afterwards *apoſtates* and renounced the chriſtian faith: That St. *Paul* was afraid that ſome of theſe *elect* would afterwards *draw back* unto *perdition*, and never doubted but they might do ſo, is evident from all thoſe exhortations he directeth to them in his epiſtle to the *Hebrews*, *not to do ſo*, and from the direful judgments he threateneth to as many of them as ſhould *apoſtatize*; for thus he ſpeaks, *(g) ſee to it brethren, leſt there be in any of you an evil heart of unbelief in departing from the living God; but exhort one another day by day that none of you be hardened through the deceitfulneſs of ſin; for we are made partakers of Chriſt*, only on this condition that *we hold the beginning of our confidence ſteadfaſt to the end.* Again, *(h) ſeeing there remains a reſt for the people of God, let us labor to enter into that reſt, leſt any man fall after the ſame example of unbelief*; for *(i) it is impoſſible to renew them to repentance who have been once enlightened*, and *have taſted of the ſpiritual gift*, and *have been partakers of the holy ghoſt*, and *have taſted the good word of God*, and *the powers of the world to come*, and *yet fall away*; *(k) look therefore diligently, leſt any man fall from the grace of God, leſt there be any root of bitterneſs ſpringing up among you whereby many be defiled*; *(l) caſt not therefore away your confidence which hath great recompence of reward*; *for the juſt ſhall live by faith, but if any man draw back, my ſoul*, ſaith *God, ſhall have no pleaſure in him.* Moreover that many of them would do ſo, our *Savior* propheſied, ſaying, *(m) becauſe iniquity ſhall abound, the love of many will wax cold*; even that love which was once fervent, and in which, *enduring to the* end, *they would be ſaved*; and that many of them did thus *apoſtatize*, or fall away to perdition, hath been fully proved, note on 2 *Theſſ.* ii. 3. From all which things it is extremely evident that the *apoſtle* neither did nor could ſpeak of this *remnant according to the election of grace*, as perſons abſolutely elected to ſalvation.

The purpoſe of God according to election, mentioned *Rom.* ix. 11. reſpecteth not the perſons of *Jacob* and *Eſau*, but their whole nation and poſterity, according to the note of *Irænæus*, *(n) partum Rebeccæ prophetiam fuiſſe duorum populorum.* This is plain,

1*ſt.* From the words of God to *Rebecca*, *two nations are in thy womb, and two manner of people ſhall be ſeparated from thy loins, and the one people ſhall be ſtronger than the other, and the elder ſhall ſerve the younger.*

(g) Heb. iii. 12, 13, 14. — *(h)* Heb. iv. 9. 11. — *(i)* Heb. vi. 4, 5, 6. *(k)* Heb. xii. 15. — *(l)* Heb. x. 35, 38. — *(m)* Mark xxiv. 12, 13. — *(n)* L. 4. c. xxxviii.

2*dly*. From this obſervation, that as to the perſons of *Eſau* and *Jacob* this was never true, that *the elder did ſerve the younger*, but only as to their poſterity; when the *Edomites* became tributaries to *David*. 2 *Sam*. viii. 14. And,

3*dly*. Becauſe what is here offered as a proof or confirmation of this, is cited from the prophet *Malachi*, who propheſied long after *Jacob* and *Eſau* were dead perſonally, and ſpeaks expreſsly of the nation of the *Edomites*.

Now hence it clearly follows that the *apoſtle* cannot here diſcourſe of any perſonal election of them to eternal life, or any abſolute love or hatred of them with reſpect to their eternal intereſts; for if ſo, ſeeing he manifeſtly ſpeaks of the whole nation of *Iſrael*, they muſt, according to this opinion, be all elected to eternal life; whereas the apoſtle informs us, that God was *not well pleaſed with many of them*, and the whole *Jewiſh* hiſtory ſhews the contrary. Again, then muſt the whole poſterity of *Eſau* be the objects of God's hatred and his reprobation; which is ſo far from being true, that holy *Job* and all his friends appear to have been of the poſterity of *Eſau*. It is therefore certain, that the *apoſtle* here only ſpeaks of the election of one ſeed and nation before another, to be accounted and treated by him as the ſeed of *Abraham*, or owned for his peculiar people.

And whereas the *apoſtle* alſo ſpeaks of *veſſels of mercy, prepared for glory*; as they were thus prepared by their faith, ſo were they veſſels of mercy, even both *Jews* and *Gentiles* by being called, *ver*. 24. and by their being made his people, his beloved, *ver*. 25.

When then the ſame *apoſtle* ſaith, *who ſhall lay any thing to the charge of God's elect*; here again the elect and true believers are the ſame; and God having juſtified them through faith in him that died for them, who can charge them with guilt in order to their condemnation?

And ſuitable to this notion of the word election, where it reſpects the *Jewiſh* nation, or the *Jewiſh* converts, is the import of it in thoſe *epiſtles*; where whole nations, communities or churches are ſtyled the elect.

Thus, *v. g*. all the faithful brethren in *Coloſſe*, are ſtyled the elect of God *(o)* and yet to theſe elect he promiſeth the bleſſings of *chriſtianity*, only if they continued *(p) rooted* and *grounded in the faith*, and *were not moved away from the hope of the goſpel*; *(q)* and he expreſſeth both his care and fear, leſt they ſhould be deceived and robbed of their reward, and calls upon them to *(r)* mortify their fleſhly luſts, as being things which would pull down the wrath of God upon them.

(o) Chap. iii. 12.——*(p)* Col. i. 23.——*(q)* Chap. ii. 4, 8, 18.——*(r)* Chap. iii. 5, 7, 8.

according to the ancient *purpoſe which God had made in Chriſt Jeſus our Lord*, Eph. iii. 11. and that *according to his purpoſe before ages, he called us with an holy calling*. 2 Tim. i. 9.

3*dly*. This calling is by God deſigned ἐπὶ τούτῳ, *that they who are thus called, might obtain ſalvation through ſanctification of the ſpirit, and belief of the truth*, 2 Theſſ. ii. 13. *through ſanctification of the ſpirit to obedience, and through the ſprinkling of the blood of Jeſus;* all *chriſtians* being choſen to this end, *that they might be holy and unblameable before God in love*, Eph. i. 4. But hence it cannot reaſonably be argued, that this election is no larger than the holineſs deſigned to be produced by it; for *the riches of God's goodneſs, patience and longſuffering* was certainly deſigned to *lead* all thoſe to whom it was vouchſafed to *repentance;* but can it be hence argued, that this goodneſs, patience and longſuffering is exerciſed to none but thoſe who truly do repent? Why then doth the *apoſtle* complain of thoſe who deſpiſed theſe means, and after the vouchſafement of them ſtill continue *(h) to treaſure up wrath againſt the day of wrath?* The miſſion of the *Baptiſt* was *(i) to turn the hearts of the fathers to the children*, and *to make ready a people prepared for the Lord;* but it was far from having this effect on all to whom he preached. The end of the *Meſſiah's* coming to the *Jews* was *that he might ſave his people from their ſins*, and might engage them *(j) to ſerve him in holineſs and righteouſneſs all the days of their life;* but it was far from having that effect upon them. The *ſaving grace of God appeared to all men to teach them, denying all ungodlineſs and worldly luſts*, to *live righteouſly, ſoberly and godly in this preſent world;* but it is too ſadly evident it hath not this good effect on all to whom it doth appear.

4*thly*. As men were appointed to be called from the beginning, and the goſpel is *the wiſdom of God through faith to ſalvation*, and was that, ὃν προώρισεν, *which God had foreappointed to be preached to them for that end*, 1 Cor. ii. 7. *the word of God giving the hope of that ſalvation which he had promiſed before all ages;* ſo by virtue of this purpoſe and foreappointment men were in time called by the goſpel to the faith in Chriſt: Whence they, who were thus called, are ſaid to *be called according to the purpoſe of God*, Rom. viii. 28. and *(k) according to his purpoſe and grace given us in Chriſt Jeſus:* The knowledge and purpoſe from the foundation of the world, of ſending Chriſt to die for the remiſſion of ſins, being the ground of this calling; whence he is ſaid to be given up to the death *according to the foreknowledge of God, and his foreappointed counſel*, Acts ii. 23. and they who ſlew him are ſaid

(h) Rom. ii. 4.—*(i)* Luke i. 17, 76, 77, 79.—*(j)* Luke i. 74.—*(k)* 1. Pet. i 20.

to have done only *what his counſel had foreappointed to be done*, Acts iv. 28. And though theſe obſervations will direct us how to anſwer what is argued from theſe and ſuch like places in favor of this abſolute election, I ſhall proceed to a particular conſideration of what is farther offered to that purpoſe. And,

SECTION V.—*1ſt.* It is ſaid, if *all that God giveth to Chriſt ſhall come to him*, then thoſe who do not come to him are not given to him by the father; *i. e.* are not elected to ſalvation by Chriſt; but Chriſt expreſsly ſaith, *all that the father giveth me ſhall come to* (*i. e.* believe in) *me*. John vi. 37, 39. *Ergo*,

Now to this argument I anſwer,

1ſt. That to be given of the *father* cannot ſignify to be abſolutely choſen by God to eternal life; for then the *Jews* could not be reaſonably accuſed for not coming to Chriſt, or not believing on him, much leſs could it be imputed to them as their great crime, that *they would not come unto him*, or believe on him: Seeing, upon this ſuppoſition, that only they whom God had choſen to eternal life could come unto him, they could not come unto him who were not thus elected, and ſo it could not be imputed to them as their crime, that they did not that which it was never in their power to do; whereas, it is certain, that our *Savior* repreſents it as their great ſin, that *(l) in him whom the father had ſent they believed not*; and that *they would not come unto him that they might have life*; telling them, that *(m) the ſpirit would convince them of ſin, becauſe they believed not in him*; and that *(n) they had no excuſe for that ſin*: Whereas what better excuſe could be made for them than this, that they could not come to him, as being not by God elected unto that life he offered to induce them ſo to do?

2dly. Hence it muſt follow, that Chriſt could not reaſonably have invited them to come to him, or called them to believe in him, who were not given him of the *father*: For this was to invite them to come to him that they might live; whom he well knew, could never come, as being never choſen to obtain that life; much leſs could he have told them *(o) this was the work which God required them to do*; or *that the father had given them this bread from heaven*: This being to require them, according to this ſuppoſition, to believe a lie, *viz.* that Chriſt was ſent to be *the bread of life and a Savior* to them, for whom the *Father* never did intend ſalvation by him; and yet Chriſt manifeſtly ſays to them, who ſeeing him did not believe, and therefore were not given to him by the

(l) John v. 38, 40.——*(m)* John xvi. 9.——*(n)* Chap. xv. 22, 24.——*(o)* John vi. 27, 29, 32.

Father, labor for that meat which nouriſheth to life eternal, which the ſon of man ſhall give to you, ver. 27. And that this is the work, *i. e.* command of God, that *ye believe in him that he hath ſent;* and *my Father giveth you the true bread that cometh down from heaven, and giveth life to the world*, ver. 32, 33. and therefore not only to the elect. I therefore here inquire thus, Was our Lord truly willing that they to whom he ſpake ſhould have life? If not, why doth he ſay, *(p) theſe things I ſpeak to you that ye might be ſaved?* If ſo, Why did he ſay, that he would do nothing but what he ſaw his *Father* doing; that *(q) he did always thoſe things which pleaſed him;* ſeeing it was not the *Father's* will that they ſhould be ſaved, or come unto him that they might have life, whom he had not given to him, that is, had not elected to ſalvation. And,

3*dly*. Were this ſo, the *Jews* muſt have had juſt occaſion to complain of Chriſt, and of his doctrine, as being that which revealed to them their eternal, and inevitable Reprobation, and made it be not only neceſſary, but even equitable to reject him, becauſe the bleſſings which he tendered belonged not to them in general, but only to ſome few who by the Father ſhould be given to him.

4*thly*. Obſerve, that *Chriſt* here gives a reaſon why they believed not, *viz. ye have ſeen, and believe not, becauſe ye are not given to me of my Father;* now it is reaſonable to conceive this reaſon ſhould agree with all the other reaſons aſſigned of their infidelity, which yet are manifeſtly founded, not on any thing wanting on the part of God, but on ſomething wanting in themſelves, that they might do ſo, *viz.*

1*ſt*. That they came not to the light, *(r) becauſe their works were evil*, and being ſo they *hated the light*, and *would not come to it;* that they believed not in him *becauſe he ſpake that truth* which was diſtaſteful to them. *John* viii. 45.

2*dly*. Becauſe *(ſ) they had not the word of God abiding in them*, nor believed God bearing witneſs to him, nor *Moſes* ſpeaking of him, and ſo being taught of *God* they would not learn.

3*dly*. Becauſe they *were not of God, (t) ye therefore do not hear the word becauſe ye are not of God;* and becauſe *they had not the love of God in them*. John v. 40, 42.

4*thly*. Becauſe they preferred the praiſe of men before the praiſe of God, not *ſeeking the glory which cometh of God only*. John v. 44.

5*thly*. Becauſe they *were not of his ſheep*, not docile, or diſpoſed to hear his voice: *Ye therefore believe not, becauſe ye are not of my ſheep*. John x. 26.

(p) John v. 34.—*(q)* John viii. 29.—*(r)* John iii. 19, 20.—*(ſ)* John v. 38, 46.—*(t)* John viii. 47.

6thly. Becauſe, through the perverſeneſs of their hearts, they could not hear his word, *(u) Why do ye not know my ſpeech? even becauſe ye cannot hear my word:* And this they could not do becauſe *they were of their father the devil, and his works they would do.* To aſſign therefore the true import of this phraſe,

Obſerve, That *to be given of the Father,* doth not ſignify their actual faith who were thus given, but only that they were prepared and qualified to believe; for of them it is ſaid, *they ſhall come to him,* i. e. they ſhall believe: Firſt they are given, and afterwards they do believe; as being by that act prepared ſo to do. And therefore to be given of the Father, is,

1ſt. To be convinced by the miracles which God had wrought by him to teſtify the truth of his miſſion, and thereby to ſet his ſeal to him, that he was the *Meſſias,* and the Son of God, and to be willing upon theſe teſtimonies to own him as ſuch; laying aſide all thoſe prejudices and carnal affections which obſtructed their coming to him. This appears,

1ſt. From the deſcription which Chriſt gives of the perſons the Father had given to him, *viz. (v) they were thine, and thou gaveſt them to me, and they know that I came from the Father, and they have believed that thou haſt ſent me;* for this is ſpoken of *Chriſt's* diſciples, of whom it is ſo often ſaid, *(w) they ſaw his miracles and believed on him.* By them they therefore knew that he came forth from God, and ſo they are ſaid to be given of God, becauſe he wrought thoſe miracles which convinced them of the truth, and made them to believe in him.

2dly. This we may learn from a like expreſſion in the book of *Deuteronomy, Ye have ſeen all the Lord did before your eyes in the land of Egypt, the great temptations, ſigns and miracles which he there wrought,* לא *and the Lord hath not given,* or *hath not the Lord given you an heart to perceive, and eyes to ſee,* and *ears to hear unto this day?* For here it is manifeſt, that the way of God's giving them an heart to perceive, was by working thoſe ſigns and miracles before their eyes, which might induce them ſo to do; and yet for want of the improvement of them to this end, it is admired that the Lord hath not given them this heart, or is imputed as their great fault, that he had not given it; *i. e.* that after all he had done to produce it in them they had it not. So ולא ילך ſhall not *Ammon* go with us? 2 *Sam.* xiii. 26. ולא אחד עשה and hath he not made one? *Mal.* ii. 15. לא לבי הלך went not my heart with thee? 2 *Kings* v. 26. הלא נקבל ſhall we not receive evil? *Job* ii. 10.

(u) John viii. 43.——*(v)* John xvii, 8.——*(w)* John ii. 11.

2*dly*. Chriſt being ſent by God the Father, that *the world through him might be ſaved;* and to propound to them that *eternal life which was with the Father*, and by him *was manifeſted to us*, and to ſhew them the terms on which this life might be attained, as he doth throughout this chapter; that is ſaid to be God's record, *that he hath given us eternal life*, and *that life is in his Son*, 1 John v. 11. And here it is ſaid, that *the Father had given them the true bread from heaven that giveth life to the world;* and they who were ſo convinced of the truth of this promiſe by our *Savior's* miracles, as to expect to receive it by faith in him, and obedience to his doctrine, and were ſo affected with it as to eſteem it above all other things, and ſo were willing to apply themſelves to the performance of thoſe duties by which this life might be acquired, and to reject and quit thoſe things which might obſtruct them in the proſecution of it, are ſaid to be given to him of the *Father*, becauſe he wrought thoſe miracles which gave them this conviction, (thus is the *Father* ſaid to have revealed to St. *Peter* that *Jeſus was the Chriſt*, becauſe he revealed the doctrine which he taught, and confirmed it by the miracles he wrought, as hath been proved, Note on *Mat.* xvi. 17.) and becauſe he gave this promiſe of eternal life, and ſent his Son to reveal it to the world; and therefore when he ſaith to his *Apoſtles* whom the *Father* had given him, *will ye alſo go away?* St. *Peter* anſwers, *Lord to whom ſhould we go, thou haſt the words of eternal life; and we believe, and know that thou art the Chriſt, the Son of the living God.* Now it is evident that they who have this ſtrong conviction that our Savior came from God, and this concernment for that eternal life he promiſed as their encouragement to come to him, will believe on him, becauſe ſuch perſons can neither want aſſurance that they ought to do ſo, nor the moſt prevalent motives ſo to do, as having that eternal life before their eyes, which they more value than all worldly things, and for which they are willing, and prepared to quit all their lower intereſts. For a concluſion of this anſwer, let it be noted from *Chryſoſtom* (*x*) on the place, τούτοις ἐπιτηδῶσι Μανιχαῖοι λέγοντες ὅτι ἄδεν ἐφ' ἡμῖν κεῖται, *the Manichees uſed theſe words to deſtroy man's free will;* and therefore he, and St. *Cyril*, *Euthymius* and *Theophylact* here note, that Chriſt ſpeaks theſe words, οὐκ ἀυτεξούσιον ἀναιρῶν, ἄπαγε, *not taking away our free will; far be it from us ſo to think*, for Chriſt intends no more by the giving of the *Father*, but his *revelation from above*, καὶ ψυχὴν εὐγνωμόνως δεχομένην τὴν ἀποκάλυψιν, *to a ſoul well diſpoſed to receive it;* that this is the gift of God, τοῖς ἀξίοις, *to perſons fitted for it;* and that the *Father* draws τὸς κατὰ προαίρεσιν ἐπιτηδειότητα ἔχ-

(*x*) Tom. 2. Hom. 46. p. 744.

errors, them who by their inclinations have a fitneſs to come to Chriſt; with many things of a like nature. See alſo St. *Auſtin* there.

SECTION VI.—*Argument* 2. If all that believe are ordained to eternal life, then do none believe but they who are thus ordained. But the firſt ſeems to be aſſerted in theſe words, *as many as were ordained to eternal life believed.* Acts xiii. 48. *Ergo,*

Anſwer. I anſwer, that theſe words cannot ſignify that there is a fixed number of perſons abſolutely by God ordained to eternal life, ſo that they, and they only ſhall obtain it, and all others be excluded from it, as upon this ſuppoſition they muſt be: As will be evident from theſe conſiderations.

1*ſt.* That if the reaſon why theſe men believed were only this, that they were men ordained to eternal life, the reaſon why the reſt believed not, can be this only, that they were not by God ordained to eternal life; and if ſo, what neceſſity could there be, *that the word of God ſhould be firſt preached to them?* as we read *ver.* 46. Was it only that their damnation might be the greater? This ſeems to charge the lover of ſouls, whoſe *tender mercies are over all his works,* with the greateſt cruelty; ſeeing it makes him determine, not only that ſo many ſouls, as capable of ſalvation as any other, ſhall periſh everlaſtingly; but alſo to determine that the diſpenſations of his Providence ſhall be ſuch towards them as neceſſarily tends to the aggravation of their condemnation: And what could even their moſt malicious and enraged enemy do more? What is it that the very *devil* aims at by all his temptations but this very end? *viz.* the aggravation of our future puniſhment. And therefore to aſſert that God had determined that his word ſhould be ſpoken to theſe *Jews* for that very end, is to make God as inſtrumental to their ruin as the very *devil.*

2*dly.* The *apoſtle* gives this reaſon why he turned from the *Jews* to the *Gentiles,* becauſe *the Jews had thruſt away the word of God from them, and judged themſelves unworthy of eternal life;* ver. 46; whereas, according to this ſuppoſition, that could be no ſufficient reaſon of his going from them to the *Gentiles;* for it was only they among the *Jews* whom God had not ordained to eternal life who thus refuſed to believe, and to obey the word of God; and as many among the *Gentiles* as were not thus ordained to eternal life muſt neceſſarily do the ſame; and ſo there could be no ſufficient cauſe why he ſhould turn from the *Jews* to the *Gentiles* upon that account. And,

3*dly.* Were this the reaſon why the *Jews* believed not, that they were not by God ordained to eternal life, why doth St. *Paul,* by God's commiſſion, ſpeak here to them thus, *Be it*

known to you brethren, that by this Jeſus is declared to you remiſſion of ſins? why doth he add, *and by him every one that believeth is juſtified*, &c. Why doth he vehemently exhort them to *beware, leſt that ſaying of the prophet (y) Habakkuk ſhould be verified of them, you will not believe though one declare it to you?* for could God have determined that theſe very perſons ſhould not believe to life eternal, and yet commiſſionate his *apoſtles* to tell them, that *remiſſion of ſins, and juſtification to life*, was propoſed to them? Could it be revealed to St. *Paul*, that they could not believe to life eternal, as being not by God ordained to it, and yet would he ſo paſſionately exhort them to that faith in *Jeſus*, which he well knew, by virtue of this revelation, belonged not to them, nor could they poſſibly exert? Theſe things ſeem clearly to evince this cannot be the proper import of the words; but they will very well admit of theſe two ſenſes.

1ſt. As many as were *diſpoſed for eternal life*, believed; for the word τεταγμένος, which we here render *ordained*, is uſed in this very book to ſignify a man not outwardly ordained, but *inwardly diſpoſed*, or one determined, not by God, but by his own inclinations, to do ſuch a thing; as when it is ſaid, *(z)* St. *Paul went on foot from Aſſos*, οὕτω γὰρ ἦν διατεταγμένος, *for ſo he was diſpoſed*; the ſon of *(a) Sirach* ſays, that the conduct, or government of a wiſe man is τεταγμένη, not ordained by God, but *well ordered* or diſpoſed by himſelf. Thus *(b) Philo* ſaith to *Cain*, *thou needeſt not fear being killed by them who are*, ἐν σῇ τεταγμένοι συμμαχίᾳ, *ranked on thy ſide*, or of the ſame diſpoſitions and inclinations with thee; and he ſaith to thoſe children who having had vicious parents, were themſelves virtuouſly inclined, that they are *(c)* ἀμείνω τεταγμένοι τάξει, *placed in a better rank*; and ſpeaking of *Eſau* and *Jacob*, he repreſents *Eſau* as fierce, ſubject to anger and other paſſions, and governed by his brutiſh part, but *Jacob*, as a lover of virtue and truth; and ſo *(d)* ἐν βελτίονι τεταγμένος τάξει, *placed in a better rank*, or of a better temper and diſpoſition; and adds, that *(e) Samuel* was τεταγμένος τῷ θεῷ, *well diſpoſed towards God*. So *(f) Simplicius* interprets this word; for when *Epictetus* had ſaid, *If thou deſireſt to be a philoſopher, ſo retain the things that ſeem beſt to thee*, ὡς ὑπὸ Θεοῦ τεταγμένος εἰς ταύτην τὴν τάξιν, *as being by God placed in that rank*; that is, ſaith he, *(g)* ὡς ὑπὸ θεοῦ προτρεπομένος ἐπὶ ταῦτα, as *being by God incited to theſe things*: And to this ſenſe the context leads; the perſons oppoſite to thoſe *diſpoſed for eter-*

(y) Ver. 38—41.——*(z)* Acts xx. 13.——*(a)* Ch. x. 1.——*(b)* L. *quod deter.* p. 144.——*(c) De Nobilit.* p. 702. C.——*(d) De præmiis and pœnis.* p. 712. B.——*(e) De Temul.* p. 203. C.——*(f) Enchir.* C. 29.——*(g) Simp.* p. 139.

eal life, being thoſe who through their indiſpoſition to embrace the offer of it, were *unworthy of eternal life*.

2. The ſecond ſenſe of which theſe words are capable is this, That as many as were *well diſpoſed*, (*k*) *believed to eternal life*; accordingly we are ſaid to believe in Chriſt *to eternal life*, and (*l*) *to the ſaving of the ſoul*, becauſe we by believing do obtain a full right to that life of which we cannot fail, but by departing from the faith, or ſuffering it to become unfruitful in thoſe works of righteouſneſs which make us meet to be partakers of eternal life.

SECTION VII.—*Argument* 3. If all that love God are called according to his purpoſe, then hath he no purpoſe of calling them that do not love him: If they who are *foreknown are predeſtinated to be conformed to this image of his Son*, they who are not conformed to it are not foreknown: If they who are called (effectually) are *juſtified* and *glorified*, then all that are not juſtified, and will not be glorified, are not called according to his purpoſe, or effectually.

Anſwer. This text expreſsly ſpeaks of thoſe who actually love God, not of thoſe whom God hath loved with this ſuppoſed diſcriminating love; and to love God and to be called according to his purpoſe, are words put by way of appoſition, to ſhew they are both of the ſame import; that which God purpoſed in calling us by Chriſt, being *that we might be holy, and unblameable before him in love*, Eph. i. 4, 9. So that the whole of this Argument may be granted; they who by God are permanently juſtified, and who will be glorified, being ſuch only who do love God, and are conformed to the image of his Son, and who are called according to his purpoſe of making them *holy before him in love*, and called effectually, *viz.* ſo as that God's calling hath its deſigned effect upon them. And let it farther be obſerved, that when the *apoſtle* ſaith, ὅτι οὓς προέγνω, *for whom he foreknew*; the particle ὅτι is connective, and this verſe giving the reaſon or confirmation of what was ſpoken in the former, it ſeems neceſſary to interpret theſe words thus, Whom he foreknew to be perſons called according to his purpoſe, and therefore qualified for this adoption, *ver.* 23. them he predeſtinated to be conformed to the image of his Son. And it deſerves to be conſidered, that all antiquity, till the time of St. *Auſtin*, do with one conſent concur in the interpretation of the *Pſeud. Ambroſius* on the place, *quos præſcivit ſibi fore devotos, ipſos elegit ad promiſſa præmia; thoſe whom he foreknew would be devoted to his ſervice, he choſe to the reward promiſed to them*: Thoſe whom he foreknew to be τῆς ἀξίας τῆς κλήσεως, *worthy to be called*, ſo

(*k*) 2 Tim. i. 16.—(*l*) Heb. x. 39.

Theodoret and *Theophylact*. Some of them in their deſcants on theſe words, τοῖς κατὰ πρόθεσιν κλητοῖς, *called according to purpoſe*, expound them of the purpoſe or free will of man, declaring that a man is called by God, *(j)* κατὰ γνώμην ἤτοι προαίρεσιν, *according to his counſel, or Election*: *(k)* ὅτι οὐκ ἡ κλῆσις μόνον, ἀλλὰ καὶ ἡ πρόθεσις τῶν καλημένων σωτηρίαν εἰργάσατο, *for it is not the calling only, but the purpoſe of thoſe that are called, which works ſalvation*; *for who*, ſaith *(l)* *Origen*, *ſhould be called to juſtification, but thoſe God loves*, and that τὴν τοῦ ἐφ' ἡμῖν αἰτίαν παρίστησι τῆς προθέσεως. καὶ τῆς προγνώσεως, the apoſtle ſhews, *that the free will of man was the cauſe of God's purpoſe and foreknowledge*, by ſaying, *we know that all things work together for good to them that love God*, ὅτι ἄξιοι εἰσὶ συνεργήσεως, *becauſe they that love God are worthy of his cooperation*. And, in his *Latin* Commentary, he ſaith he *uſes the word* foreknew, *to ſhew they were foreknown by God*, In quibus ſciens quales eſſent amorem ſuum Deus affectumq; poſuiſſet, *on whom God placed his affection, as knowing what they would be*. But,

2*dly*. Saith he, if you will refer this purpoſe to God, we are then called according to the purpoſe of him, qui ſciens in eis religioſam mentem et ſalutis deſiderium, *who knowing they had a religious mind, and a deſire of ſalvation, called them*; and in this ſenſe neither the cauſe of our perdition, or ſalvation will be placed in God's foreknowledge, nor our juſtification, only in our calling: Neque glorificari de noſtrâ penitus poteſtate ſublatum eſt, *nor will our glorification be exempted from our own power*. Moreover he adds, that by embracing this abſurd opinion, as he calls it, which ſaith, a man therefore is not juſtified, and ſo not glorified, becauſe he is not predeſtinated, and that he is not predeſtinated becauſe not foreknown; Ingentem feneſtram aperiemus iis qui negant in hominis poteſtate eſſe ut ſalvus fiat, *we ſhall give great ground to them who deny that it is in the power of a man to be ſaved; whence they infer, that they are guilty of no fault who are not juſtified, becauſe they are not called, are not predeſtinated, are not foreknown*. And *Oecumenius* ſaith, the apoſtle mentions being called according to purpoſe, ἵνα μὴ ἄτοπον ἀπαντᾷ εἰ ὁ θεὸς τινας ἐν ἐποίησε τινας δὲ οὔ, καὶ προσωπολήπτης ἀποκαλῆται τὸν θεὸν, *that he might not fall into an abſurdity, which would follow if God ſhould do good to ſome perſons and not to others, and that he might free him from being an accepter of perſons* wherefore, according to the received interpretation of the *ancient fathers*, the import of theſe words is this.

(j) Oecum.——*(k) Chryſoſt.*——*(l) In Ep. ad* Rom. *Ed. Huet.* Tom. 2. p. 434.

Thoſe whom God foreſaw would be true lovers of him, εὐθετοι εἰς τὴν βασιλειαν, *fit for the kingdom of God*, and ἄξιοι, *worthy of the peace and bleſſings of the goſpel*, he predetermined to render conformable to the image of his Son, that is, to be like him in glory, *ver.* 17. them alſo in due time he called to the ſalvation promiſed and offered in the goſpel, 2 *Tim* i. 8, 9. *Tit.* i, 2, 3. and they believing in Chriſt upon this call, he juſtified them from, and remitted all their paſt ſins, *Acts* xiii. 38, 39. *Eph.* i. 7. and them he alſo glorified, by giving them the ſpirit, which is the earneſt of that glory, *Eph.* i. 13. and by participation of which ſpirit chriſtians are ſaid not only *to behold the glory of the Lord, but alſo to be changed into the ſame image with him from glory to glory.* So *(m) Origen* upon the place. And this expoſition agrees well with the context; for he had ſaid before, that chriſtians having the firſt fruits of the ſpirit *groaned after this redemption of their bodies*, ver. 23. and ver. 26. *the ſpirit helpeth our infirmities, interceding for us*, στεναγμοις ἀλαλητοις, with *ſilent groans* after it; and that he intercedeth for the ſaints, *according to* (the mind of) *God to give them* this redemption; and then it follows, οἰδαμεν δε, *therefore we know that all things work together for good to them that love God*, &c. Or,

2dly, ἐδοξασε, *he hath glorified them, by giving them his ſpirit to enable them to work the greateſt miracles*, and thoſe extraordinary gifts which rendered them glorious, and alſo were to them a confirmation of the glory promiſed; ſo the *(n) greek fathers.* And hence the miniſtration of juſtification is ſaid to be ἐν δοξῃ, *in glory*, as being the miniſtration of the ſpirit, 2 *Cor.* iii. 8, 9, 10, 11. And Chriſt ſaith of the *apoſtles* to whom he gave the ſpirit, *I have given them the glory which thou gaveſt me*; ſee the note on *John* xvii. 22. So when a miracle was wrought in *Chriſt's* name, ἐδοξασεν, *God glorified him*, Acts iii. 13. And when God wrought ſigns by *Moſes*, ἐδοξασεν αὐτον, *he glorified him*, Ecclus. xlv. 3. See *Luke* iv. 15. *John* viii. 54. xi. 4. xiii. 31, 32. xvi. 14. 1 *Cor.* xii. 26. And in favor of theſe interpretations, let it be noted, that when the *apoſtle* ſpeaks of our final glorification in this chapter, he ſtill ſpeaks of it as a thing future, ſaying, *we ſhall be glorified with him*, ver. 17, 18, 21. whereas here he ſpeaks of it as a thing paſt, ſaying, *whom he hath juſtified, them he hath alſo glorified.*

(m) De glorificatione poſſumus in præſenti ſeculo illud intelligere quod dicit apoſtolus: omnes nos aperta facie gloriam domini ſpeculantes, eadem imagine transformamur à gloria in gloriam, &c.

(n) Ἐδοξασε διὰ τῶν χαρισμάτων, διὰ τῆς διυθειας. διὰ τῶν χαρισμάτων τῆς διυθειας; *Chryſoſtom* and *Oecum.* ἐδοξασε τοὺς ἀποστόλους ἀμαζέως καὶ μετὰ παλὺ ἀγία διαφόρων χαρίτων; ſo *Theodoret* and *Theophylact.*

the *church*, it being built upon this promiſe, that *the gates of hell ſhall not prevail againſt it*, or that the living members of Chriſt's body ſhall after death obtain an happy reſurrection; this alſo is the foundation of our faith and hope, 1 *Cor.* xv. 19. 1 *Theſſ.* iv. 13, 14. and therefore it is ſtyled a foundation in theſe words, *let us not lay again*, τὸ θεμέλιον, *the foundation of the doctrine of the reſurrection*, Heb. vi. 1, 2. This is the faithful ſaying mentioned *ver.* 12. By denying of it, the *chriſtian faith*, faith the *apoſtle*, is overturned, *ver.* 18. Now to this fundamental doctrine God, ſaith he, hath ſet this ſeal for confirmation and aſſurance of it, *viz. the Lord knoweth who are his*, that is,

1*ſt.* He loveth and approveth of them, and kindly ſtands affected to them; ſo God knew his people *Iſrael*, *Deut.* ii. 7. *Amos* iii. 1. and ſo *if any man love God, he is known of God*, 2 Cor. viii. 3.

2*dly.* To reward them; ſo *God knoweth the way of the righteous*, Pſalm i. 6. and ſo *Chriſt knows his ſheep*, John x. 14, 27. as to *give unto them life eternal*, ver. 28, ſo that though they die they ſhall not periſh, but he will *raiſe them up at the laſt day*, John vi. 39, 40, 54. And in this ſenſe theſe words are commonly taken, as promiſing a reward to all good *chriſtians* at the reſurrection. But,

2*dly.* It is obſervable that theſe words are taken from *Numb.* xvi. 5. where *Corah*, *Dathan* and *Abiram* riſe up againſt *Moſes* and *Aaron*, declaring *they took too much upon them*, the one to be their *prophet* and God's vicegerent over them; the other to be their *high prieſt*, whom God had conſecrated to his peculiar ſervice, above all others of the houſe of *Levi*. Now to this imputation, ſaith the *Septuagint*, *Moſes* replies, Ἔγνω ὁ θεὸς τοὺς ὄντας αὐτῷ, *God knoweth who are his*, and by him ſeparated to his ſervice, and will maintain their cauſe and calling againſt all oppoſers, as in that inſtance he did in a wonderful manner, cauſing the earth to open and ſwallow them up; ſo alſo will God own us his *apoſtles* and *miniſters*, againſt *Hymenæus* and *Philetus*, againſt all that ſet up againſt us and our doctrine: As therefore *Moſes* ſaid then to the *Iſraelites*, *depart ye from the tents of theſe men, and be ye ſeparated*, καὶ ἀφίστασθε, *and they departed*: ſo ſay I now to all *chriſtians*, *let them depart from iniquity*, and ſo from theſe pernicious doctrines which *increaſe to ungodlineſs*, and cauſe men to *make ſhipwreck of faith and a good conſcience*. So that this text taken in either ſenſe, hath no relation to the doctrine of abſolute election. In fine, *Theodoret* thus deſcants on theſe words, προεῖδε θεὸς καὶ τοὺς πιστεύοντας καὶ τοὺς τῇ ἀληθείᾳ πολεμήσαντας, *God foreknoweth both them that believe, and thoſe who openly fight againſt the truth.*

CHAPTER IV.

Containing Arguments againſt this Doctrine of an Abſolute Election to Salvation, and conſequently to the Means which ſhall inevitably and unfruſtrably produce it.

I NEED not multiply many arguments in confutation of this opinion, ſeeing it will effectually be done in all the ſubſequent diſcourſes; for,

1*ſt*. By proving that Chriſt was ſent into the world to be the ſavior of the world, and that he taſted death *for every man*, even for them that *periſh*: it will be extremely evident, that God could not decree abſolutely the ſaving of ſome few perſons elected to it from all eternity; ſince then it is impoſſible he ſhould deſign the ſalvation of any other by the death of Chriſt.

2*dly*. By proving that all men to whom the knowledge of the goſpel is vouchſafed are put into a capacity, and have ſufficient means, of obtaining the bleſſings promiſed, and avoiding the evils threatened in the goſpel, and that none ſhall be able to plead at the laſt day, I never was in a capacity of obtaining that ſalvation, for the neglect of which I am condemned, or of avoiding the miſery to which I am ſentenced; it clearly follows that God cannot have abſolutely decreed to afford the means neceſſary to ſalvation to ſome few only, and withhold them from all the reſt, even of thoſe to whom the goſpel is vouchſafed. But to make this ſtill farther evident, I argue thus,

SECTION I.—*Argument* 1. He who would have all men, to whom the goſpel is vouchſafed, ſincerely to believe in Chriſt, to come to repentance, and yield ſincere obedience to his will revealed to them, hath not prepared this ſaving grace, only for ſome few *chriſtians*, leaving the reſt under a neceſſity of periſhing for the want of it; for to all ſuch perſons he hath promiſed that they ſhall not periſh, ſaying, *he that believeth on me ſhall never periſh: repent and turn yourſelves from all your iniquity, ſo iniquity ſhall not be your ruin: to him who by patient continuance in well-doing ſeeks for glory and immortality*, ſhall be *eternal life*. Theſe are the means by him appointed for the remiſſion of their ſins, and their ſalvation, as in theſe words, *repent*, and *be converted that your ſins may be blotted out: believe to the ſalvation of your ſouls: bleſſed are they that*

do his commandments, that they may have right to the tree of life: And he who wills that they ſhould uſe the means, can never be unwilling, at the ſame time, they ſhould obtain the end, ſalvation and exemption from eternal ruin. Now that God ſeriouſly wills that all to whom the goſpel is vouchſafed ſhould repent, believe and yield ſincere obedience to his laws, is evident beyond all poſſibility of doubting. For,

1*ſt.* The *ſcripture* very frequently, and moſt expreſsly hath declared the doing of theſe things to be the doing of the will of God, and the neglecting of them to be the neglecting, and even reſiſting of his will. It is his will they ſhould believe, becauſe *(a) this is his commandment, that we believe in the name of the ſon of God:* It is his will they ſhould repent, becauſe he hath commanded *(b) all men every where to repent:* it is his will they ſhould obey him, if that be neceſſary to be proved, becauſe that is in *ſcripture* ſtyled, *the doing of the will of our father which is in heaven.* And ſeeing the *apoſtles* were ſent to preach ſalvation to every creature that believed, to call all men to repent for the remiſſion of ſins, and to bring forth fruits meet for repentance, that they might eſcape the wrath of God; how can we reaſonably think that the ſame words ſpoken to all that heard them as God's meſſage to them, and *as if God did beſeech them* by their mouth, ſhould not be looked upon as God's commands to all to whom they ſpoke, *i. e.* to the whole world, to every *rational creature:* and why elſe do they ſay *(c) he that deſpiſeth us*, thus ſpeaking, *deſpiſeth not man, but God?* Doth not the whole *chriſtian* world agree in this, that it is the will of God that they ſhould do what he commands? Do they not look upon his precepts as a ſufficient indication of his will and pleaſure? Are not all men obliged to believe God would have them do what he requires of them? And can they be obliged to believe this if it be not true? Do not all nations conclude from the commands of their ſuperiors, that what they require they would have done, and what they forbid they would not have done? And ſhall it only be otherwiſe in the commands of the great ruler of the world? Deny this to be any certain declaration of God's will, and you can never ſhew that even the elect can know it is God's will they ſhould repent, believe and obey him; ſince they can never know they belong to the election of God, but from their faith, repentance and obedience. If then by doing of theſe things, the wicked would perform the will of God, muſt it not follow that he is willing they ſhould believe, repent and obey? Would not God approve their doing of theſe things, or can he be ſuppoſed to approve what he would not

(a) John vi. 29.—*(b)* Acts xvii. 30.—*(c)* 1 Theſſ. iv. 8.

have done? Doth he not say expresly concerning the wicked and impenitent, that they *(d) do the things which he would not have done?* And why are they so oft said to *set at nought and reject God's counsel, will* and *good intentions* toward them, if it were not his will they should believe and come to repentance? Why doth the wisdom of God say of them of old, that *(e) they had set at nought his counsels;* and of the *Scribes* and *Pharisees*, that *(f) they rejected the counsel of God concerning them, being not baptised with the baptism of* John; which was *the baptism of repentance for the remission of sins;* and of the unbelieving *Jews* that they did *(g) put salvation from them, and judge themselves unworthy of eternal life?* Surely from all these places it is very evident that it was primarily the counsel, and the will of God, that even they who would not turn, would not repent and accept of salvation, should have repented and have been made partakers of it; and were it otherwise, it follows, that by their unbelief and their impenitence, they did not really resist his will and counsel, but comply rather with it.

Moreover, those whom God calls to faith, repentance and obedience, he is truly willing that they should repent, believe and be saved; for what is it to call a man to such a thing, but to declare that you are truly willing and desirous that he should be partaker of it. Now it is certain that God calls and invites all those to whom his word is preached, to faith, repentance and salvation; and therefore it is certain that he is truly willing they should believe, repent and be saved. To this effect are these expressions *(h) repent and believe the gospel; (i) whoso is simple let him turn in hither; let him forsake the foolish and live; (j) whosoever will, let him come and drink of the waters of life freely.* To omit many other places of like nature. Again, the end for which God sends his messengers is to invite all persons to faith, repentance and salvation; the business of his watchmen is *(k)* to warn the wicked to turn from his iniquity, that he may not die; *(l) in meekness to instruct them that oppose themselves, if God peradventure will give them repentance; (m) to warn every man, and to teach every man in all wisdom, that they may present every man perfect in Christ Jesus.* Now are they not commanded to use these exhortations, calls instructions as means conducive to these ends? And to all those whom God doth require to use these means must he not will the end designed by them? Do not ministers beseech men in the name of God to repent, and

(d) Isa. lxv. 12. lxvi. 4. —— *(e)* Prov. i. 25. —— *(f)* Luke vii. 30. —— *(g)* Acts xiii. 46. —— *(h)* Mark i. 15. —— *(i)* Prov. ix. 1, 6. —— *(j)* Rev. xxii. 17. —— *(k)* Ezek. xxxiii. 8. —— *(l)* 2 Tim. ii. 25. —— *(m)* Col. i. 28.

ſure, is what we call a bull. To ſay God ſeriouſly invites, exhorts and requires all men to *(x) work out their ſalvation*, and yet by his decree of reprobation hath rendered that event to the moſt of them impoſſible; that he requires all men to repent that they may not periſh, and yet by his decree, or ſecret will, hath rendered that event to moſt of them to whom he ſpeaketh in his word impoſſible; is to make the goſpel of Chriſt a mockery, by making it to require a condition in order to an end, which his own ſecret will of denying to them that faith, and that repentance which can alone produce that end, hath made impoſſible to be obtained; and if this be not to make the ſecret will of God to contradict his revealed will, it is to make his revealed will following that ſecret one a mere falſhood, unleſs his revealed will can make contradictions true. For to make God to will this or that for ſuch an end, which by virtue of his ſecret will can never come to paſs, makes contradictions at the ſame time to be the object of his will; and to ſay he wills this or that to exempt men from that event, which his ſecret will hath made neceſſary to come to paſs, is alſo to will at the ſame time a contradiction: So that if God's declared will is, that all men ſhould believe unto ſalvation, and his ſecret will is, that moſt of them ſhould not be ſaved, it being his will to withhold what is neceſſary to their ſalvation; if his revealed will be this, that the reprobate ſhould repent that he may not periſh, and his ſecret will be this, that he ſhould die, and not live, as being a will to withhold that grace from him without which he cannot live, but muſt die; the contradiction betwixt theſe two wills is as evident as words can make it.

And if theſe decrees be plainly contrary to the declarations of the will of God now mentioned, how impoſſible is it to reconcile them with his declarations that he deals thus with men, *(y) becauſe he hath compaſſion on them*; that *(z) he could not have done more to make them bring forth good grapes*; that he would have purged *(a)* (Hebr.) *had purged* Iſrael, *and ſhe was not purged*; *(b) he would have gathered* Jeruſalem, *and ſhe would not be gathered*; when there not only was an incurable impotency in their will, which rendered the event impoſſible to them, but alſo a decree which rendered God unwilling to do that towards their gathering and purgation, without which he well knew he uſed all other means in vain. How can they poſſibly comport with his compaſſionate inquiries? *(c) Why will you die? O Jeruſalem, wilt thou not be made clean? When ſhall it once be? How long ſhall vain thoughts lodge*

(x) Philip. ii. 12.——*(y)* 2 Chron. xxxvi. 15.——*(z)* Iſai. v. 4.——*(a)* Ezek. xxiv. 13.——*(b)* Luke xiii. 34.——*(c)* Jer. iv. 14. xiii. 27.

within thee? Or with his vehement deſires that it might be otherwiſe? For to ſay, *(d) Oh that there were ſuch an heart in them that they would fear me! (e) Oh that my people had walked in my ways,* is, *if ſo,* in effect, to wiſh that they had fruſtrated the event which his decree, from all eternity, had made inevitable.

SECTION II.—*Argument* 2.—*2dly.* This decree is abſolutely falſe in the foundation of it; that being laid in the ſin of *Adam,* imputed by God's arbitrary will to his poſterity. For,

1ſt. It is confeſſed by theſe men that *it was not by any natural neceſſity that (f) Adam falling, his poſterity ſhould be either univerſally tainted with original ſin, or liable to death, but that both theſe depended* à libero Dei decreto, *from the free decree or compact of God: that if Adam perſevered in his righteouſneſs, he ſhould tranſmit it to his poſterity; if he rebelled, he ſhould make his poſterity liable both to the corruption of ſin, and danger of puniſhment:* For if it be aſked, *(g) how it comes to paſs that the ſin of Adam, ſo unavoidably and generally layeth hold upon all the ſons of Adam? They are driven to confeſs, that this dependeth upon a free conſtitution or decree of the divine will, becauſe natural propagation would not have ſtripped Adam's poſterity of any habitual righteouſneſs which God had beſtowed upon him; (h) or charged them with the guilt of any ſin* perſonally *committed by him, had not God enacted and conſtituted a decree that ſo it ſhould be, when it ſtood in his power and pleaſure to have ordered it otherwiſe.* They add, *that (i) therefore are we not guilty of any other ſin of Adam, becauſe, though natural propagation be the means of conveying Adam's ſin to us, yet it would not have done ſo had there not been a free decree eſtabliſhed by God to that purpoſe; and therefore Adam's ſin can no farther concern his poſterity, than it is regulated by God himſelf.* Now the divine decree, or *conſtitution, did not ſo order it, that any ſin of Adam ſhould be imputable to all that were virtually in his loins, but that his firſt ſin only in which he did,* ſuſtinere perſonam generis humani, *ſuſtain the perſon of all mankind, ſhould be imputed.* And again, *(j) Adam's firſt ſin committed in the ſtate of innocency, wherein,* by God's appointment, *he bore the perſon of all mankind, was every man's perſonal ſin, and was conſented to by every man's perſonal will, becauſe in Adam there was not only the will of one ſingular man, but the univerſal will of all mankind, and of every ſingular perſon.* Now,

(d) Deut. v. 29.—*(e)* Pſal. lxxxi. 13.—*(f) Biſhop* Davenant's Animadvers. p. 224.—*(g)* Pag. 245.—*(h)* Pag. 246.—*(i)* Pag. 249. *(j)* Pag. 256.

1ſt. The holy ſcripture is perfectly ſilent in every part and tittle of this *ſchool divinity*; it hath not one word of this free decree, or this diſmal compact of God with *Adam*, or I know not who; not one *Iota* of our propagation from the loins of *Adam* more than from the womb of our mother *Eve*, *(k) the mother of all living*; or that he bore the perſon of all mankind, more than ſhe bore the perſon of all womankind; or of any decree that *Adam*'s poſterity ſhould be charged with the guilt of any ſin perſonally committed by him, rather than the woman with the ſin of *Eve*; or that they ſhould be charged only with his firſt, not with his following tranſgreſſions; or that his guilt ſhould rather be imputed to them, than his repentance: Nor, laſtly, is there one ſhadow of a proof from *ſcripture* of that ſelfcontradiction, that *Adam's* perſonal ſin was every man's perſonal ſin, when he only was a perſon, and they were not; and was conſented to by every man's will, before any man elſe had a will; or that the univerſal will of all mankind (which is no better than an univerſal figtree) and of every ſingle perſon, was in *Adam*.

2dly. It cannot truly be affirmed that *Adam's* ſin was *every man's perſonal ſin, and was conſented to by every man's perſonal will*, and therefore all men were made ſinners by it; for then it was not *(l) by the diſobedience of one*, but of *all, that many were made ſinners*, whereas the *apoſtle* plainly aſſerts the contrary, expreſsly ſaying, that *by the ſin of one many died: That the ſentence was from one, and by one man's ſinning to condemnation*; and that *by the ſin of one, death reigned by one*: therefore the apoſtle doth expreſsly teach, that this death, this condemnation to it, came not upon us for the ſin of all, but for the ſin of one, *i. e.* of one *Adam*, *in whom all men die*. 1 Cor. xv. 22.

3dly. Then all men muſt have ſinned *after the ſimilitude of Adam's tranſgreſſion*; for if he bore our perſon, and the conſent of his will was the perſonal conſent of ours, then the ſame perſon by an act of the ſame will ſinned againſt the ſame law; and ſurely they that thus ſin muſt ſin after the ſimilitude of *Adam's* tranſgreſſion; for what diſſimilitude can there be in ſin committed by the ſame act, of the ſame will, of the ſame perſon, againſt the ſame law. But of the poſterity of *Adam* the apoſtle ſaith, expreſsly, *(m) they ſinned not after the ſimilitude of Adam's tranſgreſſion*; therefore they were not ſinners by the ſame act, and will, of the ſame perſon againſt the ſame law. Moreover, if all the poſterity of *Adam* ſinned in *Adam*, they ſinned againſt a law given to them, for *ſin is the tranſgreſſion of law*, and *where there is no law there is no tranſgreſſion*:

(k) Gen. iii. 20.—*(l)* Rom. v. 15, 16, 17, 18.—*(m)* Ver. 14.

where there is no law given to me, there can be no tranſgreſſion therefore by me. Now they could ſin in *Adam* ſo as to deſerve death for that ſin, only by ſinning againſt the law requiring *Adam* not to eat of the forbidden fruit; for *Adam* himſelf became guilty of death only by tranſgreſſing that law; but all the poſterity of *Adam* cannot be ſaid to have ſinned againſt that law, becauſe it was not given to them, but to *Adam* and *Eve* only; unleſs they will feign another decree, that the law given to *Adam* perſonally, ſhould be the law given to all mankind. And laſtly, If we ſinned formally in *Adam*, we ſinned by the ſame numerical ſin which he committed, or only by the ſame ſin in kind; *i. e.* by a ſin like to his. We could not ſin by the ſame numerical ſin, for all mankind being not the ſame in number, but in ſpecie, or kind only; and having not the ſame numerical will, but the ſame in kind only, he could no otherwiſe bear the perſon, or conſent with the will of all mankind, that by bearing a perſon, and having a will common to him with all mankind, which he had not numerically, but ſpecifically. Again: We could only ſin in him, in or by the nature we derived from him, which is not the ſame with his, numerically, but ſpecifically only: And yet if we ſinned by the ſame act, of the ſame will, of the ſame numerical perſon, we muſt be guilty of the ſame numerical tranſgreſſion.

3*dly*. It cannot truly be affirmed that *we all ſinned in Adam, and by his diſobedience were made ſinners; becauſe, his ſin and diſobedience was by God's arbitrary will imputed to us:* for, 1*ſt*. The ſcripture no where maketh mention of any thing of another's imputed to any man for reward, or guilt, but only of ſome perſonal thing or action of his own, as hath been fully proved, Note on Rom. v. 13. 2*dly*. Either this imputation makes the ſin of *Adam* truly ours, or it doth not: If it doth not, how can we be made ſinners by it? If it doth, then death came upon us for *our ſin*, and ſo not for *the ſin of one*, but for the ſin of all; which is the thing diſproved already. 3*dly*. I aſk, whether this imputation made the poſterity of *Adam* ſinners? Or, whether it found them ſo before? If it found them ſo before, it was plainly needleſs, for they might have been condemned to death without it: If it made them ſo, then ſince this imputation is the act of God and not of man, it plainly follows that God muſt be the author of this ſin; becauſe this imputation flows immediately from him, without the intervention of any action of any of thoſe men to whom it is imputed. Moreover, then the imputation muſt be falſe, as charging them with ſin whom he did not find ſinners, but only by his arbitrary decree and imputation made them ſo: Now far be it from any Chriſtian to

aſſert, that God can falſely impute ſin to any man. In a word, λογίζεσθαι, and *imputare*, is to reckon, or to account a thing to any man, or to charge him with it, or lay the charge of it upon him; this action therefore on God's part muſt ſuppoſe in the very nature of it, ſome action done by the poſterity of *Adam* which is blameworthy, and may be juſtly charged upon them, before there can be any ground for imputation of it; and this ſhews that it is impoſſible that the imputation ſhould be the very thing that renders them blameworthy, or perſons worthy to be charged with guilt; and yet, if the ſin of *Adam* becomes ours only by imputation, it muſt be ours only becauſe it is by God imputed to us, and not imputed becauſe it is ours; that is, God by this imputation muſt make us ſinners, and not find us ſuch; for this imputation is the action of the Judge, and not of the ſuppoſed criminal; remove, or take away this action, and no crime can be charged upon him. In fine; if the ſin of *Adam* becomes ours only by imputation, it deſerves condemnation only by the ſame imputation, that is, by the action of God; that therefore we deſerve condemnation for it, is to be aſcribed directly to the action of God, and only by accident to the action of *Adam*; whence then, according to this opinion, is our deſtruction, but of that God who makes us worthy of condemnation, by imputing to us that ſin, which by his imputation only we ſtand guilty of?

4*thly*. We are not guilty of any other ſin of *Adam*; therefore we are not guilty of the firſt ſin of *Adam*. For anſwer to this, *they are driven to confeſs*, ſaith Biſhop Davenant, *that this depends on the free conſtitution of the divine will; for* (virtual inclufion in, or) *natural propagation* (from the loins of *Adam*) *would not have charged us with the guilt of any ſin perſonally committed by him, had not God enacted and conſtituted a decree that it ſhould be ſo, when it ſtood in his power and pleaſure to have ordered it otherwiſe*; therefore this ſin of *Adam* is not ours becauſe he committed it; but becauſe God of mere will decreed and conſtituted it ſhould be ſo, *when he might have ordered it otherwiſe*; and ſo there is nothing that makes this ſin ours, but the mere will of God; and ſurely then God muſt be the author of it, becauſe it is the will of God alone which makes the firſt ſin of *Adam* ours, more than the ſecond, of which it is confeſſed we are not guilty; nor is there any other reaſon why we are more guilty of it, than of his other ſins, but this will of God. As then we become ſinners in our own perſons only by willing that action which is evil, ſhould be ours, ſo we become ſinners in the perſon of *Adam*, only by the will of God, that his evil action ſhould be ours; and had it not been his pleaſure ſo to

will, it had not been ours. To make this ſtill more evident, let it be noted that in every ſin of commiſſion, there is required not only the will of the Creator forbidding that action, but alſo the will of the creature chooſing to do what is forbidden; but in this ſuppoſed original ſin, there is no will of ours chooſing this forbidden action more than any other ſin of *Adam*; it was not therefore upon that account our ſin; it remains then that it was only ſo by the will of the Creator. If it be replied, that the action and will of *Adam* was ours alſo, I aſk whether it was ſo by its own nature, or only by the free decree and will of God? If only by the latter, it clearly follows that his actions are made and accounted ours by the mere will of God, and ſo that only renders it our ſin; if from its own nature, then all his other ſinful wills and actions muſt be ours alſo; for what agrees to the will and actions of *Adam*, from the nature of them, muſt agree to every will and action of *Adam* at all times: Now this being confeſſedly falſe, it remains that it is ſolely from the arbitrary will of God that we are guilty of this, and not of any other ſin of *Adam*.

Laſtly. The compact they have forged betwixt God and *Adam*, to juſtify this imputation of his ſin to his poſterity, and the decrees enſuing upon that imputation, as it is forged out of their own brain, ſo it is a compact exceeding cruel, and plainly inconſiſtent with the juſtice, wiſdom and goodneſs of our gracious God. For ſurely, a good God, in all his compacts with the ſons of men deſigns their good, or their advantage; for ſo it is with all the other compacts God ever made with man; but God could not deſign the good of man by that compact upon the foreſeen event, of which he had before made his abſolute decrees of election and reprobation.

2dly. As for the other part of this compact, that *Adam* continuing innocent, ſhould have begot children in his own likeneſs, that is, partakers of *his own original righteouſneſs*, that could produce no proportionable advantage to his poſterity; for his righteouſneſs being defectible, he could have only derived upon them a defectible righteouſneſs, which muſt have left them ſtill as liable to fall as he himſelf was; and then their poſterity muſt have been in the ſame ſad caſe in which *Adam's* fall had placed his poſterity. And *3dly*.—His ſin, had he fallen after he had begotten ten children, muſt have involved all the reſt in this ſad doom; ſo that his whole righteous life could have only procured to his poſterity a defectible righteouſneſs, liable, continually to interruption by the ſin of any one of his poſterity; and that throughout all times and ages of the world; whereas, one ſingle tranſgreſſion of his, was, by this compact, to render his whole race

obnoxious to eternal misery, and by this eternal decree of reprobation, upon this foreseen fall, to render the far greatest part of them inevitably subject to that misery.

Again, this compact plainly seems to have been invented to excuse God from cruelty, in subjecting myriads of men and infants to the most direful and lasting torments; which without this imaginary pact, he could not with the least pretence of justice do. Moreover, did not God know, before this compact, it would only tend by the fall of *Adam* to the unavoidable ruin of myriads of souls, which otherwise would have contracted no such guilt, and therefore would have been obnoxious to no such misery, had not this compact and decree been made? What therefore did he, by making this decree, but subject so many precious souls to an inevitable ruin?—How therefore could he contrive and make such a decree and compact, without being willing that so many men and infants should be forever miserable by it? Since he who wills the cause, wills also the effect, which certainly and inevitably, without their action, follows from it.

If in favor of these imaginations it be said, that the *scripture* expressly teacheth that *in* Adam *all have sinned*; and *by the disobedience of one, many were made sinners*: To this I have given a sufficient answer in the note upon those words, shewing that these words may and must have a metonymical sense, because of the absurdities which follow from the formal acceptation of them. And, 2*dly*, Because the comparison made betwixt the first *Adam*, and the effects of his disobedience, and the second *Adam*, and the effects of his obedience to the death, require it; the Holy Ghost still speaking of his suffering for our sins in this metonymical sense; as it is, 1*st*. When he is said to *bear our sins*, only because he bore the punishment due to them. 2*dly*. When he is said *to be made sin for us*; he being made sin for us, not by contracting the guilt of it, but only suffering punishment for it in our stead. 3*dly*. When he is said (*n*) *to appear a second time* χωρὶς ἁμαρτίας, *without sin*, i. e. without another sacrifice, in which he was to suffer for it; and (*o*) *that by sin*, i. e. by what he suffered when he made himself a sacrifice for it, *He condemned sin in the flesh*. And 4*thly*. When he is said to be (*p*) *made a curse for us*; he being only so by suffering that death which the law styled accursed, and not as being so, in the sight of God. And 5*dly*. Because the opposite phrase, δίκαιοι κατασταθήσονται, required that the words ἁμαρτωλοὶ κατασταθήσαν, *should be used in this sense*; for when the *Apostle* saith, *by the*

(*n*) 2 Cor. v. 20.—Heb. ix. 28.—(*o*) Rom. viii. 2.—(*p*) Gal. iii. 13.

obedience of one shall many be made righteous, it is evident in itself, and proved by three arguments, that he speaks not of Christ's active, but of his passive obedience, or suffering death for us; now by this passive obedience we cannot be made formerly righteous, but only metonymically, by being made partakers of that freedom from condemnation and the guilt of sin, and the reconciliation which *Christ* purchased by his meritorious death and passion.

SECTION III.—*Argument* 3.—3*dly*. This decree is false both in the parts, and the end of it. The parts of it are these two:

1*st*. That *God hath from eternity elected a certain number of persons to salvation, leaving the rest under an absolute decree of reprobation or preterition, and that of this election or reprobation there can be no other cause but God's own free will; for predestination*, say they, *being an immanent act of the divine understanding cannot be conceived as dependent upon any foreseen acts of man's will*, and *therefore his foreseen faith, repentance and perseverance cannot, in any good sense, be imagined antecedent causes, conditions or motives to the divine predestination*; and that is *Metaphysics*, and the *jargon* of the *Schoolmen*, entirely ignorant of the true sense of *Scripture*, made to countenance a decree reflecting so unworthily upon the honor of our gracious God, that it is not easy to conceive what could more visibly tend to the dishonor of his glorious name and attributes.

2*dly*. That *in order to the accomplishing the salvation of his elect, he hath decreed to afford them that grace, which shall infallibly and infrustrably bring them to salvation*; whereas they who are comprised under the decree of *reprobation, are left*, say they, *infallibly to fail of eternal life*, and so are left to fail of means which may bring them to eternal life, or to escape everlasting death; for they can only infallibly fail of the end, by failing of the means which may produce it; for since he that hath means by which he may be saved, may be saved; and he that hath means by which he may escape damnation, may escape damnation; he who by God's decree of reprobation, is left infallibly to fail of salvation, and consequently to be damned, must as infallibly be left without the means by which he may obtain salvation or escape damnation.

3*dly*. In the absolute election of those whom God hath thus appointed to salvation, he decreed *(q)* say they, to glorify his mercy; and in the reprobation and the preterition of the rest, he decreed to glorify his sovereignty and justice in their damnation; the manifestation, therefore, of his grace and mercy in the salvation of the one, and of his justice and sovereignty

(q) Bishop Davenant, p. 27, 28.

in the damnation of the other, must be the two great ends of God in these decrees.

Now the falsehood of these two decrees, touching the absolute election of some persons to salvation, is sufficiently argued in the fifth *Discourse*. 1*st*. From God's command to all christians to make their calling and election sure. 2*dly*. From his frequent exhortations directed to them *to continue stedfast in the faith, and to keep themselves in the love of God, and to work out their salvation with fear and trembling*. 3*dly*. From the cautions directed to good christians, not *to fall from grace, or from their own stedfastness*. 4*thly*. From threats denounced against the righteous man who turneth away from his righteousness, and the just man who living by faith draweth back.

2*dly*. As they respect those that are supposed to lie under an absolute decree of reprobation; the falsehood of them hath been fully proved in the second *Discourse*. 1*st*. From God's serious and earnest invitations of them to repentance. 2*dly*. From his vehement desires of their reformation and obedience. 3*dly*. From his declarations that he had done for them what was sufficient to produce it. 4*thly*. From his promises to excite them to it; his longsuffering designed for that very end; and from his dreadful threats intended to deter them from persisting in their evil ways. And, lastly, From the manifold demonstrations he hath afforded us in *holy scripture*, that he doth not look upon wicked men as under an utter disability of being reformed by his judgments, or his mercies, or of hearkening to his calls and invitations to return and live.

And, 2*dly*. Such a decree as this being a secret of God's counsel, no man can know that God hath made it, but from the express, and the clear revelation of the *holy scripture*; and so no person can have any reason to assert it on any other account. Now as I have shown already, that the *scripture* hath said nothing of these decrees; so will this be more evident by a reflection on every part of them.

1*st*. The decree of election say they, *is absolute, and without respect to man's faith, repentance or perseverance*. Now the *scripture* saith expressly, *(r) he that believeth shall be saved; (s) he that endureth to the end shall be saved; (t) repent, and be converted, and your sins shall be blotted out; (u) to them who by patient continuance in welldoing, look for glory, God* will give *eternal life*. So that they who speak thus, speak the constant language of the *holy scriptures*; whereas they who affirm that he hath absolutely decreed eternal life to any, without respect *to any act of man's will*, or any condition to

(r) Mark xvi. 16.—*(s)* Matth. xxiv. 13.—*(t)* Acts iii. 19.—*(u)* Rom. ii. 7.

be performed on his part, ſpeak that which hath not the leaſt foundation in the word of God. *Chriſt* ſaith indeed, that *(v)* it is his *Father's* good pleaſure to give the kingdom to his little flock; but then this flock conſiſteth only of believers, who have already *heard Chriſt's voice, and followed him*, and of thoſe *(w) whom the father had given to him*; but then he informs us, that *(x) Judas, a ſon of perdition, was one of them.* He ſaith again, *(y) All that the father giveth me ſhall come unto me*, but ſpeaks not one word of their being given to him by an abſolute eternal decree of election to ſalvation, without reſpect to any thing to be in time performed by them.

2*dly*. The *ſcripture* hath not one ſyllable to prove that the object of this election is *a certain number of ſingular perſons.* Thoſe words, *the Lord knoweth who are his*, do no more prove this, than thoſe words of Chriſt, *I know my ſheep*; and thoſe of the Pſalmiſt, *the Lord knoweth the way of the righteous*, prove that there is a certain number of ſingular perſons who are *Chriſt's* ſheep, and who only can be righteous. The *ſcripture* often ſpeaketh, as hath been fully ſhewed, of *churches*, and nations elected to be his *church* and people, but nothing of any ſingle perſon elected from eternity to ſalvation, much leſs of any certain number of them.

3*dly*. That God hath *abſolutely ordained one ſingle perſon to faith, repentance and perſeverance to the end*, is no where written. And hence it clearly follows, that there can be no ſuch abſolute reprobation revealed in the *ſcriptures*, as theſe decrees hold forth; for as *electio non eſt, ſine reprobatione, there is no election without a reprobation of the nonelected*, ſo can there be no reprobation where there is no previous election.

Again, to ſay that election or predeſtination being an immanent, eternal act of God's underſtanding, or rather of his will, for that alone decrees, can have no dependence on, or reſpect to any act of man's will by way of motive or condition, is to ſay things contrary to *ſcripture* and to common ſenſe. For,

1*ſt*. Did not God decree from all eternity, to pardon the penitent, to juſtify *him that believeth in Jeſus*, to ſave the obedient, and that they who ſuffer for, and with *Chriſt*, ſhall be glorified together with him? And muſt not theſe immanent eternal acts have reſpect to the temporal faith, repentance, obedience and patient ſufferings of men?

2*dly*. Did not God from all eternity, decree to judge all men according to their works, and that all men ſhould receive rewards and puniſhments according as their works ſhall be;

(v) Luke xii. 32.—*(w)* John xvii. 6.—*(x)* Ver. 12.—*(y)* John vi. 37.

and is not this decree an immanent, eternal act of God, respecting the acts of men's will as the condition of, or motive to it? Yea, did he not decree from all eternity to offer to man a new covenant of grace, promising pardon and salvation to him upon condition of his faith, repentance and sincere obedience; and do not these decrees render the pretended decrees of absolute election and reprobation needless? Yea, are not these things inconsistent with each other, *viz.* the absolute election of man to salvation, and the decree to offer and suspend the same salvation upon these conditions? For in all conditional promises betwixt man and man, the thing promised is suspended on the performance of the condition, and the enjoyment of it is uncertain, till the condition be performed; and if it be not so also in respect to the conditions of the covenant of grace, what mean the exhortations directed to men in general, to *(z) fear lest a promise being made of entering into rest, any of them should fall short of it?* The cautions to them that stand by faith, to take heed lest they fall under the severity of God for not *(a) continuing in his goodness*; and the threats of perdition to him that *(b) liveth by faith, provided he draw back?*

3*dly*. Did not God decree from eternity, that *he that believeth in his Son should have eternal life*, and *he that believed not his Son should not see life?* and had these decrees no respect to the temporal acts of man? It were easy to multiply instances of this nature, to shew the vanity of the foundation of these absolute decrees. And therefore,

4*thly*. When it is said, that *an immanent act of the divine mind* (or will) *cannot depend on any foreseen acts of man's will*, I grant that it cannot depend on them as the cause producing such an act, but purely on his own attributes and perfections, *v. g.* he must decree to elect man as fallen, or a sinner, because he is gracious and merciful, and to reprobate him, because he is just; but then the motive or inducement to both these decrees is the foreseen action of man, rendering him an object of his mercy, or worthy of his vindictive justice. Again, these immanent actions of the Deity either respect himself only, as the love and knowledge of himself, and then it is certain that they can have no cause, motive, condition, or respect to any thing but himself; or else they respect, or have for their object the future state or condition of man; and then it is as certain, that though they flow from the divine perfections, the inducement to them is always man, and his foreseen actions, *v. g.* he from the divine goodness, grace and mercy, decrees to save man, or to offer to him terms on which he may

(z) Heb. iv. 1.——*(a)* Rom. xi. 20, 22.——*(b)* Heb. x. 38.

obtain ſalvation; the inducement to it is the ſin of man, which hath made this grace and mercy neceſſary to his ſalvation. He from his juſtice hath decreed from all eternity, to caſt ſome men out of his favor; the inducement to it is that ſin which hath rendered them unworthy of it, and rendered it inconſiſtent with his holineſs and juſtice to admit them to it. He from that goodneſs and love to holineſs, which is eſſential to him, hath decreed to reward ſome of them with eternal life, or the enjoyment of himſelf; the inducement to it is thoſe actions wrought by the aſſiſtance of his grace in them, which have made them like unto him, and therefore *meet to be partakers of the inheritance of the ſaints in light.* And all this is demonſtrably certain from the perfection of the divine nature; for God being infinitely perfect, he muſt be infinitely happy within himſelf, and ſo can deſign no ſelf end without himſelf, and conſequently the end for which he requires any thing from us, or decrees any thing concerning us, is not, and cannot be any advantage or good he expects to reap from it, he being from all eternity paſt as completely happy as he can be to eternity to come; and therefore what other end can he be ſuppoſed to aim at in theſe things but our good? If it be ſaid, that God may act to manifeſt his glory, *viz.* the glory of his mercy, juſtice, holineſs and truth: True; but then he manifeſts it either for no good, or for his own good, or for our good. To ſay he doth it for no good, is to impeach his wiſdom; to ſay he doth it for his own good, reflects on the perfection of his nature; it remains then that he muſt do this alſo for our good, which is the thing contended for. It therefore is a vain imagination, that the great deſign of any of God's actions, his glorious works and diſpenſations, ſhould be thus to be admired, or applauded by his worthleſs creatures, that he may gain eſteem, or a good word from ſuch vile creatures as we are. We take too much upon us, if we imagine that the all wiſe God can be concerned whether ſuch blind creatures as we are, approve or diſapprove of his proceedings; or that he really can ſuffer any diminution of his glory by our diſlike, or is advanced in honor by our approbation of his diſpenſations. We think too meanly of, and detract from his great Majeſty, if we conceive he can be tickled with applauſe, and aim at reputation from us in his glorious deſign; that therefore ſuch as we ſhould think well of him, or have due apprehenſions of thoſe attributes, by the acknowledgment of which we are ſaid to glorify him, can be no farther his concern than as it ſerves the noble ends of his great goodneſs, *viz.* that theſe conceptions may engage us to that affection, to that imitation of him, and that obedience to him, which tends to the promotion of our happineſs.

God therefore acteth for his glory when he discovers to the world those excellencies and perfections of his nature which are just motives to the performance of that duty which we owe unto him; or when he doth display before us his imitable perfections, that we may be like him, designing still the benefit and happiness of man in these discoveries. For when he discovers all those attributes which represent him good and merciful, kind and obliging to the sons of men, he doth it with design, and in a manner very proper to lay the highest obligations on us to returns of love and gratitude, and to engage us to that imitation of his goodness and mercy to our fellow creatures, which renders us partakers of the *divine nature*, and helpful to others in all their exigencies. When he gives signal demonstrations of his almighty power, and of his great wisdom, he designs by this to teach us that he is able to foresee and to divert those evils which may at any time befal us; to rescue us from all our miseries, and to confer the greatest blessings on his servants, that so he may encourage us to place our trust in him at all times, to repair by humble supplications to the throne of grace, and to serve him faithfully, in expectation of his favor and protection. When he manifests himself to be a God of truth and faithfulness, one who will punctually perform his promises to, and execute his threats upon us, he doth this chiefly to affright us from those sins which make it necessary for his justice to be severe upon us, and to provoke us to the performance of those duties to which he hath annexed the greatest blessings. When he informs us that his holiness and justice cannot permit the wicked to escape his vengeance, or any upright soul to want the tokens of his love, or the reward of his sincere obedience; his great design in all this is, that sin, which is the rise of all our miseries, may be avoided; and holiness, which is the true advancement and best accomplishment of human nature, may be more earnestly pursued by us. So that God's acting for his glory is indeed his acting for the good of his most noble creatures, and only recommending of himself to their goodliking and affection, that so he may the more effectually promote their happiness.

It is indeed in our translation said, *God hath made all things for himself, even the wicked for the day of wrath*, Prov. xvi. 4. but in the *Hebrew* the word is *Lamaanhu* from מענה, and so the words may be thus rendered, *the Lord hath made all things to answer to themselves*, or *aptly to refer to one another*, even the wicked for the day of wrath; according to these words of *Grotius, singula Deus ordinat ad id quod singulis competit, ordinat impium ad diem calamitosum.* The Bishop of *Ely* renders them thus, *the Lord disposeth all things according to*

his will, even the wicked for the day of wrath, i. e. *to be then the executioners of it.*

And whereas these men tell us, that God elected a certain number to be saved for the manifestation of the glory of his grace, [*1st.*] According to this hypothesis, the glory of his grace must consist in electing so many to salvation and no more; for if the decree to save more would more have tended to the manifestation of his glory, the same motive must have induced him to save more. Now to affirm that it is for the glory of his mercy to save the elect only, and no more, seems contrary to common sense; for the more are benefited, the greater is the glory of the benefactor; if it then tendeth to the glory of his mercy absolutely to decree to save some no more fitted to be objects of his mercy than the rest, it must be more for the glory of his mercy to decree thus to save more, and most of all to decree to save all.

Again, if it be for the glory of his grace to prepare saving grace for any, and to give them that assistance which will unfrustrably procure their salvation; would it not be more for the glory of the same grace to prepare it for, and afford it to more, and to leave none under a necessity of perishing for want of grace sufficient to work out their salvation? Is grace the more magnified for being restrained to some few, when all do equally need, and all are equally capable of it? Nor is there any reason in the objects of it, why it should not equally be vouchsafed to them.

The other black part of this decree, which saith God left the greatest part of mankind in a state in which they must infallibly fail of *obtaining salvation*, or the means of *salvation*, *faith* and *perseverance*, they being *the consequents and fruits of that election*, out of which they are excluded, is still more horrible in its immediate consequences; for, *1st.* It makes God to create innumerable souls after the fall of *Adam*, to be inevitably damned without the least compassion for them, or will to afford them means sufficient to exempt them from that dreadful doom; for if faith and perseverance be the *consequents* and *fruits* of God's election, then they who are not elected cannot have them; if they *must fail of obtaining salvation*, they must inevitably incur damnation. *2dly.* It makes him, in prosecution of this end, having created them pure and innocent as they came out of his hands, to put them into bodies, that so they may be made or deemed the offspring of *Adam*, and by being so made be fit objects of his eternal wrath; which they could never be by his creation of them, did he not thus unite them to the bodies generated by the posterity of *Adam*.

CHAPTER V.

I SHOULD now for a close, demonstrate the contradiction which this doctrine of absolute election and reprobation bears to the sentiments of the *ancient fathers;* but this is so evident, that *(a) Calvin, Beza,* and many other patrons of the contrary doctrine do partly confess it. I therefore shall content myself with three or four plain demonstrations of this truth, *viz.*

SECTION I.—*1st.* That they unanimously declare, that God hath left in the power of man, ἐπ' ἀμφότερα τρέπεσθαι, *to turn to vice or virtue,* saith *(b) Justin Martyr; to choose or to refuse faith and obedience, to believe, or not,* say *(c) Irenæus, (d) Clemens Alexandrinus, (e) Tertullian,* and St. *(f) Cyprian:* That every one is *himself* the cause *why he is* made *frumentum, aut palea,* saith *(g) Irenæus:* Every one, ἑαυτὸν δικαιοῦντος, ἢ ἐμπαλὼ ἑαυτὸν ἀπειθῆ κατασκευάζοντος, *rendering himself either righteous or disobedient,* saith *(h) Clemens* of *Alexandria:* That God hath left it in our own power, πρὸς τὰ καλὰ νεύειν, καὶ τὰ καλὰ ἀποσρέφεσθαι, *to turn to, or from good:* That he hath put it into our power, τῆς ἀγαθῆς ἡμᾶς εἶναι ἢ κακῆς, πράττειν μὲν τὰ δίκαια ἢ τὰ ἄδικα, *to be good or bad, to do what is righteous or unrighteous;* so *(i) Athanasius, (j) Epiphanius, (k) Macarius, (l)* St. *Chrysostom, (m) Theodoret,* and *(n) Cyril* of *Alexandria.* That *our happiness or punishment,* ἐκ τοῦ ἐφ' ἡμῖν ἤρτηται, *depends on our own choice; that it is in our own choice,* ἢ σπέρμα ἅγιον εἶναι ἢ τὸ ἐναντίον, *to be an holy seed,* or the contrary, *to fall into hell, or enjoy the kingdom;* ἐφ ἡμῖν ἐστιν ἢ νύκτος, ἢ ἡμέρας υἱὸς γίνεσθαι, *to be children of the night, or of the day;* ἢ θεοῦ τέκνα δ' ἀρετῆς, ἢ τῆς ἀντικειμένης διὰ κακίας, *by virtue to be God's, or by wickedness the Devil's Children;* so *(o) Cyril* of *Jerusalem, (p)* St. *Basil, (q) Chrysostom,* and *Gregory Nyssen,* L. 2. contra Eunom. *p.* 95. That Unusquisque ex seipso causas et occasiones præstitit con-

(a) Institut. l. 3. c. 23. *Beza in* Rom. 9.——*(b) Ap.* 2. p. 46.——*(c)* L. 4. c. 72.——*(d) Strom.* 1. p. 314. 7. p. 717.——*(e) Ep. ad Cæs.* c. 2.——*(f) Test. ad Quir.* l. 3. c. 32.——*(g)* L. 4. c. 9——*(h) Strom.* 3. p. 453.——*(i) Contra Gent.* p. 5.——*(j) Haer.* 16. p. 4.——*(k)* Ho. 27. p. 166.——*(l)* To. 6. p. 864.——*(m) Alex. Grac. Serm.* 5. To. 4. p. 543.——*(n) Contra. Jul* l. 7. p. 79.——*(o) Catech.* 4. p. 31.——*(p) In* 14. *Es.* To. 2. p. 259.——*(q)* To. 2. H. 14. *in* 1 Cor. p. 319.

ditori, *that every one gives occaſion to his Maker to render him a veſſel of honor or diſhonor;* Et pro meritis ſuis unuſquiſque à Deo vel honoris vas efficitur, vel contumeliæ, *God having given man power to make himſelf a veſſel of election or of wrath;* that we are veſſels of wrath or of mercy, ἀπὸ προαιρέσεως ὀικείας, *from our own choice,* every one, κατασκευάζων ἑαυτὸν σκεῦος ὀργῆς, καθάπερ καὶ σκεῖος φιλανθρωπίας, *preparing himſelf to be a veſſel of wrath,* οἰκοθεν καὶ ἐξ ἑαυτῆ, *from his own wicked inclination; or to be a veſſel of divine love,* διὰ πίστεως, *by faith,* διότι ἀξίους ἑαυτὸς ἔλεος ἐποίησαν, *becauſe they have rendered themſelves fit for mercy.* So *(r) Origen, Macarius, (ſ) Chryſoſtom, Oecumenius* and *Theophylact.* And this ſaith *Origen,* is, juſta ſententia, et cum omni pietate concordans, ut ex præcedentibus cauſis unumquodque vas vel ad honorem vel ad contumeliam præparetur, *a juſt ſentence, and in all things agreeable to piety, that every one ſhould from preceding cauſes be made a veſſel of honor or diſhonor,* Peri Arch. L. 3. F. 141. And ſure theſe things muſt be ſufficient to convince us, that theſe fathers believed nothing of the doctrine of abſolute election or reprobation; which will be further evident.

SECTION II.—*2dly.* From the expoſition they all, before St. *Auſtin,* give of the 8th and 9th Chapters to the *Romans.* Thus I have ſhewed that all the *(t) Fathers* interpret theſe words of the apoſtle, *thoſe that are called according to his purpoſe, whom he foreknew,* of thoſe whom he foreknew to have good purpoſes. Et quos præſcivit ſibi fore *devotos, and whom he foreknew to be devoted to his ſervice,* them he predeſtinated. So *Origen,* and all the *Ancient Fathers* in their commentaries on this place; which expoſition is as ancient as *(u) Clemens of Alexandria,* who ſaith expreſsly that ὃς προώρισεν ὁ θεὸς δικαίους ἐπομένους πρὸ καταβολῆς τὸν κόσμου ἐγνωκὼς, *he foreappointed them, knowing before the foundation of the world they would be righteous.*

2dly. Upon thoſe words, Chap. ix. 13. *Jacob have I loved, and Eſau, have I hated;* they deſcant thus, *I have hated Eſau becauſe he was evil, and loved Jacob becauſe he was good. He made him,* ſaith *Origen, a veſſel of mercy,* pro puritate, et ſimplicitate animæ *for the purity and ſincerity of his ſoul:* but ſeeing this wanting in the ſoul of *Eſau, him* ex eadem maſſa fecit vas contumeliæ, *out of the ſame maſs he made a veſſel of diſhonor: for God,* ſaith *(w) Chryſoſtom, doth not wait as a man doth, to the end, to ſee who will be good, or not:* ἀλλὰ καὶ πρὸ τούτων οἶδε τίς μὲν ὁ πονηρὸς, τίς δὲ ὁ μὴ τοιοῦτος, *but*

(r) περὶ Ἀρχῶν. l. 3. c. 6.——*(ſ)* Ho. 15. p. 98. and in Rom. ix. v. 22, 23.——*(t)* Ch. 3. Arg. 2.——*(u)* Strom. 7. p. 765. B.——*(w)* Hom. 51 in Gen.

ſees before, who will be bad, and who will not; and ſeeing things future as God, προαισθόμενος καὶ τότε τὴν ἀρετὴν, κακείνου τῆς γνώμης τὴν μοχθηρίαν; *He foretold before his virtue, and the evil mind of the other.* And St. *Jerom* on the ſame words in *Malachi*, ſaith, Dilectio et Odium Dei ex Præſcientia naſcitur futurorum, *this love and hatred of God ariſeth from his preſcience of things future.* *Hilary* the Deacon ſaith that, Sciendo quid unuſquiſque illorum futurus eſſet, *knowing what each of them would be*, that he *would be worthy who was the leſs, and the elder would be unworthy:* Unum elegit Præſcientia, et alterum ſprevit, *he choſe one and rejected the other by his preſcience.* He did this, ſaith *Theodoret*, *foreſeeing their purpoſes;* ὁ γὰρ ἄδικος ἡ ἐκλογὴ ἀλλὰ τῇ προθέσει τῶν ἀνθρώπων συμβαίνουσα, *for God's election is not unjuſt, but accords with the purpoſe of man; election*, ſaith *Photius* being only τῶν διαφερόντων, *of things that differ or excel.* And therefore to the queſtion; why doth he ſay, *he choſe one before the other, when they had done neither good or evil?* He anſwers, that θείᾳ προγνώσει τῶν μελλόντων πολλὰ διαφέρει, *in the divine foreknowledge they differed very much.*

3*dly.* On *Ver.* 15. *I will have mercy on whom I will have mercy;* they all truly note, that this was ſaid of the *Jews*, after they had all committed the capital ſin of *idolatry in worſhipping the golden calf*, and that ſome of them were puniſhed for it, and ſome not; this was done, ſaith *Hilary*, Quia Deus ſcit cujus debeat miſereri, *becauſe God knew who were fit objects of his mercy;* becauſe he knew, τίνες ἄξιοι σωτηρίας καὶ οὐκ ἄξιοι, *who were worthy of preſervation, and who were not.* So *Chryſoſtom* and *Oecumenius.*

4*thly.* On *Ver.* 16. They deſcant thus, *It is not of him that wills, or runs only, but of God that ſheweth mercy, and crowns the work by his aſſiſtance;* for otherwiſe, ſay they, it cannot be our duty, either to will or run. So *Origen*, *Chryſoſtom*, *Oecumenius* and *Theophylact*; ſee this, and their anſwer to the objection of St. *Auſtin* againſt this expoſition, in the note upon that verſe.

5*thly.* On theſe words, *Ver.* 18. *He hath mercy on whom he will have mercy, and whom he will he hardeneth*, *Origen* deſcants thus; *that which he ſayt is this, that we are good or evil, depends upon our will; but what ſtripes the wicked man ſhall ſuffer, and what glory the good man is deſigned for, depends upon the will of God;* τὸν ἄξιον ἐλεεῖσθαι λέγει, *He hath mercy on him who is fit for mercy*, τὸν δὲ ἀπειθῆ σκληρὸν εἶναι συγχωρεῖ, *but he permits the diſobedient to be hardened.* Moreover they all note, that the *apoſtle* here ſpeaks of *Pharaoh*, and that him God hardened, not by laying on him any neceſſity ſo to be, but only by his patience and lenity, in

withdrawing his plagues which ſhould have led him to repentance; as a kind maſter makes his ſervant worſe by his lenity; and it is obſerved by *Voſſius*, that before St. *Auſtin* wrote againſt *Pelagius*, he agreed with them in moſt of theſe expoſitions. *Vide Hiſtor. Pelag.* l. 5. Theſſ. viii. p. 545.

6*thly*. On *Ver.* 21. *Hath not the potter power over the clay*, &c. *Theophylact* notes, that *as it is not the maſs itſelf that makes one veſſel to honor, and another to diſhonor, but the uſe of it,* οὐχ ἡ φύσις τὸν μὲν ποιεῖ χολάσεως ἄξιον, τὸν δὲ στεφάνων, ἀλλ' ἡ προαίρεσις, *ſo, it is not the nature, but the choice of men that makes ſome worthy of puniſhment, and others of reward.* God makes ſome veſſels of honor, others of diſhonor, ſaith *Chryſoſtom, becauſe he knows,* τὶς μὲν ἄξιος, τὶς δὲ μὴ τοιοῦτος, *who is worthy ſo to be, and who is not. He juſtly puniſheth ſinners*, ſaith *Theodoret*, ὡς γνώμῃ τοῦτο ποιεῖν τολμῶντας, *as daring wittingly to do thus*; and *his philanthropy confers mercy, receiving* πρόφασιν παρ' ἡμῶν, *an occaſion from us to do ſo.*

Laſtly, I have ſhewed, that in their notes on *Ver.* 22, 23; they ſay that man is made a veſſel of wrath or mercy, *from his own choice.*

SECTION III.—3*dly*. (*w*) *Voſſius* declares, that all the *Fathers* before St. *Auſtin's* time, think that God predeſtinated men to life from a preſcience that they would live piouſly, or would believe and perſevere to the end; and this, from what hath been diſcourſed, appeareth to have been the doctrine of all the commentators upon the 8th and 9th chapters to the *Romans*, till St. *Auſtin's* time, and of the *Greek* commentators after his time; to whom you may add from him the teſtimony of (*x*) *Irenæus*, that *ſome coming to the light, and others refuſing ſo to do*, Deus omnia præſciens utriſque aptas præparavit habitationes, *God who foreſeeth all things, prepared fit habitations for them both*: Of (*y*) *Chryſoſtom* introducing Chriſt ſaying, *inherit the kingdom prepared for you before you were born*, ἐπειδὴ ᾔδειν τοιούτους ὑμᾶς ἐσομένους, *becauſe I knew you would be ſuch*: Of (*z*) *Hilary* ſaying, *many are called but few choſen*, Quia in invitatis de judicii merito probatis electio eſt, *becauſe among thoſe that are called, God of his juſt judgment chooſeth thoſe that are honeſt*: Of (*a*) St. *Ambroſe*, ſaying, *God who is no reſpecter of perſons, gives not to our petitions but our merits, according to that of the apoſtle, whom he foreknew, he alſo did predeſtinate*, Non enim ante prædeſtinaret, quam præſciret, ſed quorum merita præſcivit eorum præmia prædeſtinavit, *for God did*

(*w*) *Hiſt.* L. 5. Th. 8.——(*x*) L. 4. C. 76.——(*y*) *Hom.* 80. *in* Mat. To. 2.——(*z*) *In.* Mat. 22.——(*a*) L. 5. *De Fide*, C. 2.

benefit of Chriſt's death belongs. It therefore leaves all other men under an impoſſibility of believing, repenting and obeying the goſpel; for theſe being the conditions of the *new covenant*, eſtabliſhed in his blood, they who are in a capacity of performing theſe conditions, muſt be in a capacity of enjoying the benefits of that covenant, and ſo of having an intereſt in his death; and therefore they who can have no intereſt in his death, can be in no capacity of performing the conditions of that covenant. 3*dly*. It follows hence that it cannot be the duty of any, beſides the elect, to believe in Chriſt, or in his blood ſhed for the remiſſion of ſins, or to bleſs God for ſending his ſon into the world; for this no man can reaſonably do, becauſe Chriſt's blood was ſufficient to procure his pardon, had it been intended for that end; but becauſe it actually was deſigned for that end. Remove this ſuppoſition, and to ſay Chriſt's death was ſufficient for their pardon and ſalvation, is only to ſay Chriſt could have procured their ſalvation if he would; but he would not, or God was not willing that he ſhould; and who can bleſs him upon that account? 4*thly*. Hence it is evident that all who are not elected cannot believe in a *Savior* that died for them, but only in one whoſe death would have been ſufficient to procure their pardon, had it been intended for that end, as it was not; and what comfort can this adminiſter to any?—Surely no more comfort than it would yield to a condemned malefactor to know his prince could have pardoned him, but he would not. Nor,

2*dly*. Can I approve of their doctrine who ſay, *Chriſt died ſo far for all as to procure for them pardon and ſalvation if they will believe and repent; but that he died moreover to procure for the elect faith and repentance.* For (1*ſt*) there is no ground at all in *ſcripture* for this diſtinction; for that ſaith often that Chriſt died *for the world; for all; for every man;* but never ſaith he died for one part of mankind more than for another. 2*dly*. They who make this diſtinction poſitively aſſert, that none can repent and believe for whom Chriſt died not to procure faith and repentance; ſeeing then the effect of our Lord's ſalutary paſſion is already paſt, and that he died not to procure for any, can never be obtained; if Chriſt died only to procure faith and repentance for the elect, the reſt can never have them; and ſo this is as much as to ſay Chriſt never died for them at all. Wherefore to force theſe men to come over to us, or to lay aſide theſe vain pretences, and mere diſguiſes of their real ſentiments, I demand, 3*dly*. When they ſay Chriſt died for all, ſo far as to procure pardon and ſalvation for them if they will believe and repent; whether he died to procure pardon and ſalvation on a condi-

tion, which it was poſſible upon that aſſiſtance which he would vouchſafe them to perform? or only upon a condition which to them was impoſſible, for want of Grace ſufficient for them to perform? If the latter only, it is certain that he died not at all for them; for what is only done on an impoſſible ſuppoſition, is not done at all. It being the ſame thing not to die at all for their benefit, as to do it only on a condition they cannot poſſibly perform. If he died to procure pardon and ſalvation for them on a condition, which by that grace, which he was ready to vouchſafe to them, as well as to the elect, they might be able to perform, he died intentionally, and on his part effectually, to procure pardon and ſalvation to them as well as to the elect, and ſo all mankind may be ſaved; and then Chriſt muſt have died for the ſalvation of them all. Theſe are the limitations and reſtrictions of the extent of our Lord's death, which I reject. I add poſitively,

1ſt. When I ſay Chriſt died for all, I mean that he died equally for all. This will be evident if we conſider, *1ſt.* That he offered the ſame ſacrifice; ſuffered one and the ſame death; ſhed the ſame blood for all for whom he died. This ſacrifice muſt therefore be offered equally for all, if indeed it were offered for all; becauſe it is the ſame oblation, the ſame body crucified, and the ſame blood ſhed for all; and hence that *ſcripture*, which ſaith expreſsly, that Chriſt *died for all*, affords not the leaſt intimation that he ſuffered more, or ſhed more of his blood for one than for another. Moreover, *2dly.* It is certain that the ſufferings of Chriſt and his blood ſhed, cannot be diſtributed into parts, ſo that one ſhould have one ſhare of it, another a ſecond, and another a third; but whoſoever hath an intereſt in them, hath a title to the whole benefit procured by them, and he who hath no title to the whole, hath no ſhare at all in the benefit of his ſufferings. *3dly.* His blood was ſhed to eſtabliſh the *new covenant*; now that is equally eſtabliſhed to all who perform the conditions of it, faith, repentance and ſincere obedience, and belongs to none who never do perform them.

It hath been repreſented as a great abſurdity to think that Chriſt died equally for *Judas*, and for *Peter*; but without any ſhew of reaſon that I can diſcern; for did not the ſoul of *Judas* as much proceed from the *father of ſpirits*, as the ſoul of *Peter*? Was it not equally made after God's image? Did it come out of his hands more unworthy of mercy than the ſoul of *Peter*? Were not both born in equal circumſtances as to God's favor, in equal need of a ſavior, and equally capable of redemption? Why therefore, antecedently to any good or

evil they had done, should this *Savior* die more, or rather for the one, than for the other?

2*dly*. When we say *Christ* died for all, we do not mean that he died for all, or any *absolutely*, or without any conditions to be performed on their part to interest them in the blessings of his passion; but only that he died for all *conditionally*, or so as that they should be made partakers of the blessings of his salutary passion upon condition of their faith, repentance and sincere obedience to the laws of the *new covenant*: to all such he hath promised *they shall never perish*. These are the means he hath appointed to prevent their ruin, and render them partakers of that pardon and salvation which he hath purchased by his precious blood; and he that wills that they should use the means by him appointed for these ends, can never be unwilling they should obtain these ends. And as he died for all conditionally, so is it certain that he died for none otherwise, *i. e.* he died not with intention to confer the blessings of his salutary passion on any but true believers, true penitents, and such as would obey the laws of his *new covenant*; it being impossible in the nature of the thing, that he should die to save the unbeliever, *i. e.* the person who will not own him as his *Savior*, or to reconcile God to the impenitent and the unbeliever, *i. e.* to them who still continue in their sins, and their rebellions against God; to deny this is to say, he died to confer the blessings of his salutary passion on the unbeliever, the impenitent and disobedient, when of the first he saith, *(a) he shall not see life*, but *is condemned already*; of the impenitent, that *(b) he shall surely perish*: and *(c) he will come in flaming fire, to take vengeance of all that obey not his gospel*. And therefore,

3*dly*. When we say *Christ* died for all, we do not mean that he hath purchased actual pardon, or reconciliation, or life for all; this being in effect to say, that he procured an actual remission of sins to unbelievers, and actually reconciled God to the impenitent and disobedient; which is impossible. For what Christ hath actually purchased for all, all may justly claim, and God cannot equitably deny them; whereas he both can, and will deny pardon to the unbeliever, and never will, or can be reconciled to the impenitent and disobedient, whilst they continue so to be. He only by his death hath put all men in a capacity of being justified and pardoned, and so of being reconciled to, and having peace with God, upon their turning to God, and having faith in our *Lord Jesus Christ*; the death of *Christ* having rendered it consistent with the justice and the wisdom of God, with the honor of his

(*a*) John iii. 18, 36.——(*b*) Luke xiii. 3, 5.——(*c*) 2 Thess. i. 8.

majeſty, and with the ends of government, to pardon the penitent believer. Hence the *apoſtles* were ſent both to *Jew* and *Gentile*, *(d) to preach repentance towards God, and faith in our Lord Jeſus Chriſt; (e) that they might receive remiſſion of ſins, and an inheritance among thoſe that are ſanctified through faith in him.* To illuſtrate this by a plain ſimilitude; Suppoſe a *Prince*, whoſe ſubjects had rebelled againſt him, and ſo lay under the ſentence of condemnation, ſhould through the interceſſion of his beloved ſon, promiſe pardon to as many of them as would profeſs a ſorrow for their guilt, aſk pardon in his ſon's name, and promiſe to be obedient ſubjects for the future; Would this procure an actual pardon to any of them, till they had performed theſe conditions? Or would it ever do it for them who wilfully refuſed, or even neglected to perform them? So here *Chriſt* by his death, obtained of his *father* a *new covenant*, in which he promiſes to pardon and be reconciled to all upon their faith and repentance, and ſalvation upon their perſeverance in well doing: But he hath not, by his death, procured an actual pardon, reconciliation, or ſalvation to any who have not performed theſe conditions; nor can they lay any juſt claim unto them by virtue of *Chriſt's* dying for them. And yet upon this groſs miſtake are founded many of the arguments produced by the *Synod of Dort*, againſt this general extent of our Lord's death, and ſo they need no farther anſwer.

And *laſtly*, They who ſay that *Chriſt*, by offering up himſelf to the death, procured to the elect at leaſt not only remiſſion, *but alſo faith and repentance*, ſeem to me to talk as men ignorant of the nature of *Chriſt*, of the nature of a covenant, of the proper effect of ſacrifices, and alſo of the nature of faith and repentance.

1*ſt*. As men ignorant of the nature of *Chriſt*; for what need had *Chriſt* to purchaſe the faith and repentance of his elect of his *father*, ſeeing he could not want power ſufficient over the hearts of men to work faith and repentance in them; nor could he, who had the greateſt love to them, want will to do it.

2*dly*. Of the nature of a covenant, which is a mutual ſtipulation, requiring ſomething to be done by one party, that he may receive ſomething from another; and therefore to make *Chriſt* procure both the promiſe and the condition, by the ſame act and paſſion, is to turn the conditional covenant into one that is abſolute: For what is procured already for me, God is in equity bound to give me without my doing any thing to procure it; ſince otherwiſe it can be only procured

(d) Acts xx. 21.—*(e)* Acts xxvi. 18.

upon condition that I do ſomething to obtain it, and ſo is not procured for me, if I neglect to perform that condition.

3*dly*. As perſons ignorant of the nature of a piacular victim, or a ſacrifice of expiation and atonement, whoſe proper effect is to make atonement for, and ſo remove the puniſhment, by procuring forgiveneſs of the ſin committed; it being not intended to procure any other benefit otherwiſe than by removal of that guilt which might obſtruct the collation of it. It therefore ought to be obſerved, that no ſacrifice for ſin, as ſuch, no not that of our *Lord Jeſus Chriſt* can ſanctify a ſoul, or endow it with that divine nature, that inward purity and likeneſs to God, and all thoſe other *Chriſtian* virtues which alone make us capable of the enjoyment of an holy God, and *meet to be partakers of the inheritance of the Saints in light*. A pardon will make a man *rectus in Curia*, free from the condemnation of the law, but it cannot make him *of a clean heart, or renew in him a right ſpirit*; it will juſtify him from paſt ſins, but cannot ſanctify him, or make him holy, and therefore cannot make him happy; that cleanſeth only from the guilt, not from the habits and dominion of ſin: And hence ſanctification is only to be aſcribed to the blood of *Chriſt* by way of motive and engagement, but to the ſpirit of *Chriſt* as the efficient cauſe; and all thoſe *chriſtian* virtues which are compriſed in it are ſtyled, *the fruits of the good ſpirit*. *Chriſt* therefore, by his death alone, cannot be ſaid to have procured that faith which *purifies the heart*, or that repentance which renews the mind, the will, and the affections, but only to remove that guilt which doth obſtruct God's favor to us in giving of his holy ſpirit to ſanctify us, and give us ſtrong encouragements and powerful motives to faith and repentance. What *Chriſt* doth further for us is not performed purely by his death for us on the croſs, but by his interceſſion in the heavens for true penitent believers.

Laſtly, This notion ſeems repugnant to the nature of faith, which is an aſſent to a divine teſtimony; and of repentance, which is a converſion of the will from ſin to God. Now if *Chriſt* hath abſolutely procured this faith and repentance for the elect, they cannot be conditions to be performed on their part, but to be given on God's part; for what *Chriſt* hath abſolutely purchaſed for them by his death, God is obliged in equity to confer on them abſolutely: And ſo again, the *new covenant*, in reſpect of them, is not conditional but abſolute. Moreover, either God gives this ſuppoſed purchaſe of *faith* and *repentance* to the elect by a peculiar, divine, and irreſiſtible aſſiſtance, or only by ſuch aid and grace as is common to them with others who are not elected; if by the latter only, then is there nothing purchaſed more for them than for others

with them, becauſe nothing more is given to them than what is common to them with others; if by an aſſiſtance, which is peculiar to them, and cannot be reſiſted by them, then are not any others to be charged with guilt for not repenting and believing, becauſe it is impoſſible that they ſhould do ſo without that ſpecial and irreſiſtible aſſiſtance which God will not vouchſafe unto them; and ſo they do not believe and repent, not becauſe they will not do what they could do, but becauſe they cannot do it were they never ſo willing. Since then upon this ſuppoſition it is impoſſible they ſhould believe and repent, for whom *Chriſt* never purchaſed faith and repentance, it cannot be their crime that they did not what it was impoſſible for them to do. In a word, faith being an aſſent to a divine teſtimony upon ſufficient evidence, without which evidence we cannot aſſent to it; and when we have it, we cannot but aſſent; to ſay this faith requires on God's part a ſpecial, divine, and irreſiſtible aſſiſtance proper to the elect, is to excuſe all others from believing, as having no ſufficient evidence to do ſo, although the goſpel is as well revealed to them as it is to the elect.

CHAPTER I.

SECTION I.—NOW this aſſertion, thus explained, hath this great advantage above the contrary doctrine, which reſtrains the intended benefit of our *Savior's* paſſion to the elect; that whereas there is not one word in the *ſcripture* declaring that our Lord died only for a few, or intimating that he died for the elect only, the *ſcriptures* are very many, clear and expreſs, which teach, that *(f) God would have all men to be ſaved;* and that he is *(g) the ſavior of all men;* being *(h) long ſuffering towards them;* becauſe he is *not willing any ſhould periſh; but that all ſhould come unto repentance,* and by repentance to ſalvation; that *(i) the ſaving grace of God hath appeared to all men; teaching them, denying all un-*

(f) 1 Tim. ii. 4.—*(g)* 1 Tim. iv. 10.—*(h)* 2 Pet. iii. 15.—*(i)* Tit. ii. 12, 14.

godliness and worldly lusts, to live righteously, soberly, and godly in this present world; expecting the blessed hope and glorious appearing of the great God, and our Savior Jesus Christ, who gave himself for us; that *(k) as by the offence of one, judgment came upon all men to condemnation, so by the righteousness of one, the free gift came upon all men to justification of life;* that *(l) if he died for all, then were all dead; and that he died for all, that they who lived might not live to themselves, but to him that died for them;* that *(m) he gave himself a ransom for all,* and *(n) by the grace of God tasted death for every man;* in all which words this doctrine is contained in express terms. Now it is the doctrine of all *Protestants*, that the *scriptures* are clear and easy to be understood in all things necessary to be believed; and yet if all these places do not confirm this doctrine, there is no reason so to say, or think; there being not many articles of christian faith that are more clearly or expressly taught in *scripture.*

Moreover, according to that limitation which some men put upon these words, *viz. God will have all men to be saved; Christ died for all, because Christ died for some of all ranks and nations;* and God is willing *some of all kindred and people* should be saved; it may more truly and properly be said, *1st.* That God would have all men to be damned; because, according to their doctrine, he hath already passed an act of preterition, on the greatest part of men, which rendereth their damnation unavoidable. And *2dly.* That *Christ* died for none, since they for whom he died, according to their doctrine, are none, comparitively to that greater number for whom they say he died not. At least it might be reasonably expected that it should have been somewhere said by way of caution, or once affirmed to prevent mistakes in matters of this moment, that Christ died not for all; whereas the *Holy Ghost* neither in terms nor substance hath ever used any expression of this import in the *holy scripture;* and therefore, we may rationally presume, that he approved not the doctrine which makes them proper and almost necessary to be used.

Obj. It is said indeed that Christ *(o) gave his life a ransom for many;* that *he shed his blood for many, for the remission of sins. (p)* That *as by the disobedience of one man many were made sinners; so by the obedience of one shall many be made righteous. (q)* And that Christ *was once offered to take away the sins of many.*

Answ. But that there is no inconsistence betwixt dying for many and for all, is evident from this consideration, that even

(k) Rom. v. 16, 17.——*(l)* 2 Cor. v. 15.——*(m)* 1 Tim. ii. 6.——*(n)* Heb. ii. 9.——*(o)* Matth. xx. 28. xxvi. 28.——*(p)* Rom. v. 19.——*(q)* Heb. ix. 28.

In the ſame chapter, the *apoſtle* ſaith, That by one ſin of *Adam many* died, Rom. v. 15. And *all died*, Ver. 12. *Many were made ſinners*, Ver. 19. *And all ſinned*, Ver. 12. And that *by the obedience of one ſhall many be made righteous*, δικαιωθήσονται, ſhall be juſtified, Ver. 19. And that *by the righteouſneſs of one, the free gift came upon all men to juſtification of life*, Ver. 18. That in the ſame epiſtle, in which it is ſaid, *(r) Chriſt bore the ſins of many*; it is expreſsly ſaid, *he taſted death for every man*. That the ſame *ſcripture* which ſaith, *(ſ) Chriſt* gave his life *a ranſom for many*; ſays alſo, that *(t) he gave himſelf a ranſom for all*. And laſtly, that he who ſaid, *(u) this is my blood ſhed for many, for the remiſſion of ſins*; ſaid alſo, for that very reaſon, *(v) drink ye all of it*; for it was ſhed *(w) for you for the remiſſion of ſins*. Since therefore all men certainly are many, though many are not neceſſarily all, ſince what is in ſome few places ſaid of many, is not only in more, but in the ſame places ſaid of all; it is certain that Chriſt cannot be ſaid to die for many excluſively of all, which only is to ſay he died for many in oppoſition to our aſſertion, but only that he died for many in a ſenſe conſiſtent with his dying for all men, and therefore in a ſenſe agreeable to our aſſertion. And as the words of the Prophet *Daniel, that many ſhall ariſe from the dead*, do not contradict the truth of thoſe manifold aſſertions of the *New Teſtament, that all men ſhall ariſe*; and the words of the *apoſtle, that in* Adam *many died, and many were made ſinners*; do not thwart the words of the ſame *apoſtle*, ſaying in the ſame place, *that in* Adam *all men died and were made ſinners*; ſo neither can thoſe words, *Chriſt died for many*, contradict the truth of thoſe more numerous expreſſions, *that he died for all*.

2*dly*. I anſwer that, as when the kindneſs deſigned by Chriſt's death to all upon the conditions of the goſpel is expreſſed, it is ſaid, Chriſt died for all; ſo when the effect and benefit of it is expreſſed, the word *many* is moſt proper; for his blood ſhed procures remiſſion of ſins only to penitent believers, and in this ſenſe Chriſt gave *his life a ranſom* only *for many*, even for as many as would believe and obey his goſpel.

Objection 2. *Chriſt* is ſaid to lay down his life *for his ſheep*, John x. 15. *for his friends*, who do his commandments, John xv. 13, 14. *for his church*, Eph. ii. 26. But all are not his *ſheep*, all are not of his *church*, all do not ſhew themſelves his *friends* by their obedience; therefore he died not for all.

(r) Heb. ix. 28, 29.——(ſ) Matth. xx. 28.——(t) 1 Tim. ii. 6.——(u) Matth. xxvi. 27, 28.——(v) Mark xiv. 23, 24.——(w) Luke xxii. 20.—1 Cor. xi. 25.

Anſwer 1. In none of theſe places is it ſaid that *Chriſt* died *only* for his *ſheep*, for his *friends*, or for his *church*; and therefore none of them ſay any thing in contradiction to our aſſertion. I therefore thus retort the argument, he that died for his friends and for his enemies died for all; but Chriſt died for his friends, and for his enemies, *(w) for when we were enemies Chriſt died for us; ergo*, he died for all. Again, he that died for the church of God, and for the unrighteous that he might bring them to the church of God, he died for all; but Chriſt died for the church of God, and *for the unrighteous that he might bring them to the church; (x) for the juſt died for the unjuſt that he might bring us to God; ergo*, he died for all. *Laſtly*, He that died for his ſheep that heard his voice, and for the loſt ſheep that did not hearken to his voice, died for all; but *Chriſt* died for his ſheep that heard his voice, and for his loſt ſheep; for he came *(y) to ſeek and to ſave that which was loſt*, even the ſheep ſtraying from him; *ergo*, he died for all.

Anſwer 2. Though it be certain that *Chriſt* died intentionally for all, *i. e.* deſigning the benefits of his ſalutary paſſion for them, upon their performance of the conditions of the *new covenant*, eſtabliſhed in his blood; yet is it alſo true that he eventually is the *Savior* of his *body*, and died only for his ſheep and friends, becauſe they only do perform the conditions of the *new covenant*; and therefore to them only can this righteous judge at laſt aſſign the bleſſings promiſed in that covenant.

SECTION II.—But to omit the farther proſecution of this general conſideration, by viewing all theſe texts apart, it will be eaſy to diſcern in them many circumſtances which plainly ſhew that they cannot truly be interpreted in that reſtrained ſenſe which others put upon them. For,

1ſt. When St. *Paul* declares, *(z) that as by the offence of one, judgment came upon all men to condemnation, ſo by the righteouſneſs of one, the free gift came upon all men to juſtification*, it ſeems apparent that the *apoſtle* is comparing the condemnation which was procured by the ſin of *Adam*, with the free gift of juſtification procured by the ſecond *Adam*, as to the extent of perſons concerned in both; for as *by the one*, ſaith he, *many died, and many were made ſinners*; ſo by the other, *many were made righteous, and grace abounded unto many: As by the one condemnation came upon all*; ſo by the other *juſtification of life* was procured for, and offered εἰς πάντας τοὺς ἀνθρώπους, *to all men*, and ſo God was in and through

(w) Rom. v. 8.—(x) 1 Pet. iii. 18.—(y) Mat. xviii. 11, 14.—(z) Rom. v. 18.

Chriſt reconciling the whole world to himſelf. Now to aſſert that many in the firſt clauſe, reſpecting the fruit of *Adam's* ſin, ſignifies truly many; and in the ſecond, reſpecting the fruit of Chriſt's righteouſneſs, but a few; that all men in the firſt clauſe is to be taken in the utmoſt latitude, as of neceſſity it muſt be, all men whatſoever lying under condemnation by reaſon of the ſin of *Adam*; but the ſame word in the latter clauſe of the ſame verſe, doth only ſignify all the elect, which are comparatively but a few, ſeems neither agreeable to reaſon, nor to the ſcope of the *apoſtle*; who before had ſaid, *(a) that all men had ſinned, and fallen ſhort of the glory of God, being juſtified freely by his grace, through the redemption that is in Jeſus Chriſt.* And hence ariſeth a ſecond obſervation for confirmation of the ſenſe we plead for, *viz.* that the *apoſtle* is here comparing the effects of ſin as to condemnation, with the effect of the grace of God as to our juſtification, or to our freedom from condemnation, ſaying *(b) that as by ſin the judgment came upon all men to condemnation; ſo by the righteouſneſs of one, the grace of God came upon all men to juſtification of life; that as ſin reigned unto death, ſo grace might reign by juſtification to eternal life through Jeſus Chriſt our Lord.* Now the grace of this compariſon is wholly loſt, if ſin reigned over all men without exception to death and condemnation, but grace reigned only over a few to procure for them the means of juſtification to life through *Jeſus Chriſt*; but if the compariſon be of things equal as to extent, *Chriſt* muſt have died for the juſtification of all men.

SECTION III.—*2dly.* When the *apoſtle* farther adds *(c) the love of Chriſt conſtrains us* (thus to perſuade men to believe in Chriſt, and live to him) *becauſe we thus judge, that if* (or *(d) ſince*) *one died for all*, then were all dead; the words *all were dead*, muſt certainly be taken in their greateſt latitude; wherefore the words preceding, if or ſince *Chriſt died for all*, from which they are an inference, ought alſo to be taken in the ſame extent. When he goes on to ſay, *he died for all, that they who live might not henceforth live to themſelves, but to him that died for them*; this ſure muſt be the duty of all chriſtians in particular (unleſs there be any chriſtians not obliged to live to Chriſt, but rather at liberty to live to themſelves) and ſo that death which is the motive to it, muſt be intended for them all. To ſay here that Chriſt died for ſome only of all nations, *Jews* and *Gentiles*, is to exempt all others

(a) Rom. iii. 23, 24.——*(b)* Rom. v. 18, 21.——*(c)* 2 Cor. v. 14.——*(d) This* Hebrew דְּ *is tranſlated* ſince, Jer. xxiii. 38. Ezek. xxxv. 6. *and the* Greek εἰ *probably ſo ſignifies* Acts iv. 9. Rom. viii. 31. *and here; for from a ſuppoſition of that which is not, no juſt inference can be made.*

of thoſe nations from living to Chriſt upon this account; and to ſay he died for all the elect, that they of them who live might not live to themſelves, is to ſuppoſe that ſome of the elect might live not to Chriſt but to themſelves; which cannot truly be imagined of the elect of God. Moreover he declares that the ſenſe of this love of Chriſt prevailed upon them to perſuade men to believe in him; now this perſuaſion they uſed to every man to whom they preached, and therefore they perſuaded all men to believe that Chriſt died for them; for *(e)* we, ſaith he, *preach* this Chriſt who is to you, Gentiles, *the hope of glory; admoniſhing* πάντα ἄνθρωπον, *every man, and teaching every man in all wiſdom, that we may preſent every man perfect in Chriſt Jeſus.* See another falſe interpretation of theſe words confuted, note on 2 Cor. v. 15.

SECTION IV.—3*dly*. When the apoſtle ſaith, *(f) I exhort therefore* (in purſuance of the deſign of Chriſt's coming to ſave ſinners, Chap. i. 15.) *firſt, that ſupplications and prayers and interceſſions, and giving of thanks be made for all men* (particularly) *for kings and all that are in authority*, &c. he muſt exhort them not only to pray for ſome men, ſome kings, and ſome in authority in all nations; for then we could not know how to obſerve this precept, becauſe we could not know what men or rulers we were to pray for, and what not. When then he adds by way of reaſon, *for this is good and acceptable in the ſight of God, who will have all men to be ſaved*; this reaſon why we are to pray for all men in general, and for all *rulers* in particular, muſt either be a falſe and unconcluding reaſon, or muſt import thus much: He would have all men, and all rulers to be ſaved, whom he would have us pray for. Now the doctrine and practice of the whole chriſtian world atteſts that they were all men, and rulers in particular, as we learn from the expreſs teſtimonies of *(g) Proſper*, and of the author *(h) Vocatione Gentium*. Moreover that God would have all men to be ſaved the *apoſtle* proves,

(e) Col. i. 27, 28.——*(f)* 1 Tim. ii. 1.

(g) Sinceriſſime credendum atque profitendum eſt, Deum velle, ut omnes homines ſalvi fiant, ſiquidem Apoſtolus, cujus iſta ſententia eſt, ſolicitiſſime præcipit, quod in omnibus Eccleſiis piiſſime cuſtoditur, ut Deo pro omnibus hominibus ſupplicetur. *Proſp. Reſp. ad Object.* 2 *Vincent.* Præcepit Apoſtolus, immo per Apoſtolum.

(h) Dominus vult fieri obſecrationes, et poſtulationes, et gratiarum actiones pro omnibus hominibus, pro Regibus, et pro his qui in ſublimitate ſunt: Quam legem ſupplicationis, ita omnium ſacerdotum, et omnium fidelium devotio concorditer tenet ut nulla pars mundi ſit in qua hujuſmodi orationes non celebrentur a populis Chriſtianis. Supplicat ergo ubique Eccleſia Deo non ſolum pro ſanctis, et Chriſto jam regeneratis, ſed etiam pro omnibus infidelibus, et inimicis crucis Chriſti, &c. *de Vocat. Gent.* l. 1. c. 4.

1*st*. Because he is the *God of all*, the common Father and Creator of all men, Ver. 4. Eph. iv. 6. Now thus he is the God of all men in particular, and so this argument must shew he would have all men in particular to be saved. And as the *apostle* argues for God's readiness to justify the *Gentiles* by faith, as freely as the *Jews* by asking *(i) Is he the God of the* Jews *only? Is he not also of the* Gentiles? And by answering that *there is*, as to this *no difference betwixt them; the same God being rich unto all that call upon him; for whosoever shall call upon the name of the Lord shall be saved;* so may we argue in this case by a like inquiry, *Is he the God of a small remnant of the* Jews *and* Gentiles *only? Is he not the Savior of them all?* Chap. iv. 10.

2*dly*. He would have all men to be saved, saith the *apostle; for there is one mediator betwixt God and man, the man Christ Jesus, who gave himself a ransom for all.* Now if the argument from one God was designed to prove he was the God of all men in particular, as hath been shewed already, the argument from one mediator must also prove Christ the mediator of all men in particular, and consequently that he gave himself a ransom for all men in particular. Hence is he so emphatically styled, *the man Christ Jesus*, to intimate to us, that having taken upon himself the nature common to us all to fit him for this office, he must design it for the good of all who were partakers of that nature; for as he was a man, he surely was endued with the best of human affections, *universal charity*, which would excite him to promote the welfare of all; as he was a man, he was subject to the common law of humanity; which obliges us to endeavor the common benefit of men; and that good will which he requires us to bear to all men indifferently good and bad, friends and enemies, he questionless did bear himself in the highest degree, and to the utmost extent, and therefore doubtless in his sufferings for men, which are acknowledged to be sufficient for all, he had regard to the good of all.

Section V.—4*thly*, When the same apostle saith, *(j) the saving grace of God hath appeared to all men, teaching them, denying ungodliness and worldly lusts, to live righteously, and soberly, and godly in this present world*, &c. he plainly seemeth to strengthen this assertion; for here it is observable, 1*st*. That the grace here mentioned, is *the grace of God*, even of that God who *(k) spared not his Son, but freely gave him up for us*. 2*dly*. That it is styled, ἡ χάρις ἡ σωτήριος, *saving grace*; as being apt in its nature, and by the God of all grace designed for the salvation of them for whom it was

(i) Rom. iii. 30.—*(j)* Tit. ii. 11, 12.—*(k)* Rom. viii. 32.

vouchsafed. 3*dly*. This grace, saith the apostle, hath appeared to all men; and if the apostles did in their preaching tender it to all without exception, they either tendered it to them to whom by God's intention it did not belong, and so exceeded their commission; or else it did belong to all men; and since it only could belong to them by virtue of Christ's passion, it follows that the benefit of his passion must belong to all. 4*thly*. This grace appeared to all men to *teach them, denying all ungodliness and worldly lusts, to live righteously, soberly and godly in this present world*; and therefore to teach them that which will most certainly conduce to their salvation, since all who learn this lesson will undoubtedly be saved, and that by virtue of our Lord's salutary passion; since, as it follows, they may *expect the blessed hope and glorious appearance of our Lord Jesus Christ, who gave himself for them*. In a word, either all men are obliged on the account of this grace of God, and these sufferings of Christ for them, to deny ungodliness, &c. and to live righteously, soberly and godly in this present world; and then this grace, and these sufferings must be intended for their salvation; or it must be said, that there are some, yea, the greatest part of *christians*, who are not on the account of this grace appearing to them, or of these sufferings obliged to the performance of these duties.

SECTION VI.—5*thly*. When the same apostle informs us that Christ was *(l) made a little lower than the angels, for the suffering of death, that he by the grace of God, might taste death for every man*; he clearly doth express the same assertion; for here is no restraint at all, nor any seeming limitation of that comprehensive phrase, *he tasted death* ὑπὲρ παντὸς, *for every man*, distributively taken (for *dictum de omni*, say the *logicians*, distributes the subject.) But there is something which doth seem to strengthen the general intendment of the phrase; for this is said to magnify the grace of God in sending his son to die for man: Now sure the grace of God will be more magnified by this general extent of our *Saviour's* death, than by contracting the intendment of it to a few; for if the grace of God be great in sending his son to die for a few chosen persons, it must be greater in sending him to die for many, and greater still in giving him up to die for us all; and this would be more sensibly perceived by all men, were it their own case; for were they in the number of condemned rebels by their *Prince*, who only should afford an act of grace and indemnity to others, but leave them under condemnation, they would assuredly conceive his grace and favor would be greater, were it extended to them also, and would not think his grace

(l) Heb. ii. 9.

was magnified the more for being ſo diſcriminating, as to exclude them from any ſhare or portion in it.

SECTION VII.—6*thly*. The apoſtle St. *Peter* ſaith, *(m) God is long-ſuffering to uſward, not being willing that any ſhould periſh, but that all ſhould come to repentance*; μὴ βουλόμενος τινας ἀπολέσθαι, ἀλλὰ πάντας εἰς μετάνοιαν χωρῆσαι. Now τινες thus oppoſed to πάντες is a diſtributive of all, and therefore ſignifies God is not willing that any one of the whole rank of men ſhould periſh. Moreover, when it is ſaid, *God would have all men come to repentance*, it is certain that this will refers to all to whom the preaching of the goſpel is vouchſafed, yea to all whom *in the times of ignorance, God winked at*; for ſo the ſcripture ſpeaketh, ſaying, *(n) the times of ignorance God winked at, but, now he commandeth all men every where to repent*. When therefore it is ſaid, he is not willing any one ſhould periſh, but come to repentance, he muſt be ſuppoſed at leaſt to mean, he would have no man periſh to whom the goſpel is vouchſafed. To ſay with *Eſtius*, by way of anſwer to this argument,

Argument 1. "God would have none to periſh, becauſe he gives to all ſome general means of converſion to God, though they be not ſufficient to that end without thoſe ſpecial aids he will not give them;" is to delude us with vain words.

Reply. For it is ſelfevident, that he who wills not the means neceſſary to bring them to repentance, wills not that they ſhould come to repentance; and that he who determines to withhold the means, which being withheld, they muſt periſh, wills they ſhould periſh.

Argument 2. When he ſaith theſe general words are to be reſtrained to the elect, and only ſignify God would not that any of them ſhould periſh, becauſe the *apoſtle* in his firſt epiſtle writes *to the elect*.

Reply 1. I anſwer 1*ſt*. That the *apoſtle* by the *elect* doth not here mean men abſolutely deſigned for eternal happineſs, but only men profeſſing chriſtianity, or ſuch as were viſible members of the church of Chriſt, as will be evident from theſe conſiderations; 1*ſt*, That he calls upon them to *(o) make their calling and election ſure, that they may not fall* (from it;) *for* ſaith he, *if ye do theſe things ye ſhall never fall*; plainly declaring that the making their election ſure depended on their *(p) adding to their faith, virtue, knowledge, temperence, patience, brotherly kindneſs, charity*; and ſo was only a conditional election upon their perſeverance in a life of holineſs. 2*dly*. He exhorts them to *(q) be ſober and vigilant, becauſe*

(m) 2 Pet. iii. 9.—*(n)* Acts xvii. 30.—*(o)* 1 Pet. i. 30.—*(p)* —— Ver. 5, 6, 7.—*(q)* 1 Pet. v. 8.

their adversary the devil goes about seeking whom he may devour; and to (*r*) *beware lest being led away by the error of the wicked they should fall from their own stedfastness*: whereas it cannot be supposed of persons thus absolutely elected to salvation, that they should be devoured by *Satan*, or fall from their stedfastness. Yea, 3*dly*. He not only speaks of some of them who had (*s*) *forsaken the right way, and turned with the dog to his vomit*; but also propheſies, that *those false teachers who brought in damnable doctrines, even denying the Lord that bought them, should make merchandize of some of them*, which they could never do of persons absolutely elected to salvation. 4*thly*. The *apostle* affirmeth the same thing of the whole church of *Babylon*, saying, (*t*) *the church which is at Babylon συνεκλεκτὴ, elected together with you, saluteth you*. Now that all the members, either of the eastern or the western *Babylon*, were chosen out of the world to the profession of *christianity*, he who was with them could not be ignorant; but that they all were absolutely elected to salvation, was more than he could know, and therefore more than he would say.

Reply 2.—2*dly*. Though both this and the former *epistle* were written to them who were *elected through sanctification to obedience*, and to them *who had obtained precious faith*, and so to them who were already come unto repentance; these words cannot respect the same persons, because they speak of persons to whom God *exercised longsuffering, that they might come to repentance*, and might not *perish* under their present want of it; and so they are directed to the unconverted *Jews*, to whom St. *Paul* speaks thus, (*u*) *despisest thou the riches of the goodness, patience and longsuffering of God, not knowing that the goodness of God leadeth thee to repentance?* And to whom this *apostle* speaketh, Ver. 15. saying, *count the longsuffering of our Lord salvation*. Now sure, it is not reasonable to conceive those *Jews*, who lay then under a spirit of slumber, were absolutely chosen to salvation.

(*r*) 2 Pet. iii. 17.—(*s*) 2 Pet. ii. 3, 15, 21.—(*t*) 1 Pet. v. 13.—(*u*) Rom. ii. 4.

CHAPTER II.

SECTION I.—A SECOND general argument for this extent of our *Lord's* ſalutary paſſion, ariſes from thoſe *ſcriptures* which repreſent him as the Savior of the whole world; as when the *Baptiſt* ſtyles him, *(a) the Lamb of God that taketh away the ſins of the world*; when the *Samaritans* ſay, *(b) we have heard, and know this is the Chriſt, the Savior of the world*; when he himſelf ſaith, *(c) he is the bread of God which came down from heaven, and giveth life to the world*; and that *this bread is his fleſh which he will give for the life of the world*; when St. *John* ſaith, *(d) we have ſeen and do teſtify, that God hath ſent his ſon to be the Savior of the world.* If all theſe general expreſſions ſeem not ſo fully to confirm this truth, it is done beyond exception by thoſe texts which ſay, *(e) ſo God loved the world, that he ſent his only begotten ſon into the world, that whoſoever believeth in him might not periſh, but have everlaſting life; for God ſent not his ſon into the world to condemn the world, but that the world by him might be ſaved*; and introduce Chriſt making this declaration, *(f) I came not to condemn the world, but that I might ſave the world*; and by the apoſtle *Paul*, ſaying, *(g) God was in Chriſt reconciling the world unto himſelf, not imputing to them their ſins*: And *laſtly*, by St. *John*, ſaying to believers, of this *advocate with the father Jeſus Chriſt the righteous*, that *(h) he is the propitiation not only for our ſins, but for the ſins of the whole world.* Now in the general obſerve,

1*ſt*. That all theſe places, ſave one, are cited from the writings of St. *John*, and ſo the ſenſe which *the world* beareth in St. *John's* goſpel and *epiſtles*, muſt be eſteemed in reaſon the proper import of the word. Now this term occurs almoſt a hundred times in St. *John's* writings, twice ſignifying the multitude, and frequently the habitable world, in which laſt ſenſe it is certain that Chriſt died not for it; but moſtly the men of the world, and then it ſignifies,

1. That world which *knew not Chriſt*, John i. 10. and would not know his ſervants. 1 John iii. 1.

(a) John i. 29.——*(b)* John iv. 42.——*(c)* Chap. vi. 33, 51.——*(d)* 1 John iv. 14.——*(e)* John iii. 16, 17.——*(f)* Chap. xii. 47.——*(g)* 2 Cor. v. 19.——*(h)* 1 John ii. 2.

2. That world which hated the *apoſtles*, John xv. 18, 19. and would afflict them, John xvi. 33. xvii. 14. and good men. 1 John iii. 13.

3. That world of which the wicked *Jews* were a part, Ch. viii. 23. 1 John iv. 5. of which *Satan* was the *Prince*, Ch. xii. 31. xiv. 30. xvi. 11. which was to be judged and convinced by the *Holy Ghoſt*, John xii. 31. xvi. 8. and of which *Chriſt* and his *apoſtles* were no part. Ch. viii. 23. xv. 19. xvii. 16. that world which *lies in wickedneſs*, 1 John v. 19. and which cannot receive the ſpirit, Ch. xiv. 17. And yet,

4. That world of which *Chriſt* was the *light*, Ch. iii. 19. ix. 5. xii. 46. and which he prayed might believe thoſe *apoſtles* he was ſending to them, and might know him to be the *Prophet* and *Meſſiah* ſent by God, Ch. xvii. 21, 23. Now when the world is ſo conſtantly uſed in the ill ſenſe, in all thoſe other places where it ſignifies the men of the world, can it be reaſonably thought, that in all theſe places it ſhould ſignify *the elect*, that is, men that are not of the world, but called out of it; that when elſewhere it ſignifies ſo oft the ſervants of *Satan*, the enemies of *Chriſt* and *chriſtians*, the wicked of the world, and men uncapable of receiving the *ſpirit*, it ſhould in all the places mentioned in this argument ſignify the ſervants of *Chriſt*, the true lovers of *Chriſt* and *chriſtians*, and thoſe in whom the *ſpirit* dwells? Seeing then the whole world is divided into good and bad men, and it is on all hands granted, that *Chriſt* died for good men, and here ſo often ſaid that he died alſo for that world which ſtands in oppoſition to them; is it not reaſonable to conclude hence, that he died both for the evil and the good?

Obj. But doth not *Chriſt* ſay, *(i) I pray not for the world, but for them that thou haſt given me out of the world;* and would he die for them, for whom he would not pray?

Anſw. This objection is contrary both to reaſon and the *holy ſcripture*: To reaſon, for can it rationally be imagined, that he who was perfect in charity, ſhould be wanting in this higheſt act of charity? That the beloved ſon of God ſhould charge this on us as our duty to pray for our enemies, that we may be the *ſons of our heavenly father*, and he himſelf neglect to do it? Moreover, how often doth he ſay of the *Jews, ye are of the world*, and of his *apoſtles* choſen out of them, that they were choſen *out of the world?* And yet he ſaith to them, τι ὄφελες, *(k) how do I wiſh that thou hadſt known in this thy day, the things which do belong to thy peace!* And hanging on the croſs he ſaid *(l) Father forgive them, they know not what they do.* Thus did he make *interceſſion*

(i) John xvii. 9.—(k) Luke xix. 42.—(l) Luke xxii. 34.

for the transgressors, Isa. liii. 12. Now this prayer and intercession for them implies the possibility of their receiving forgiveness, and such a possibility doth presuppose in God a disposition to grant it, and consequently a satisfaction provided; such as God will accept, and such as will avail to their benefit, provided they do their parts towards the obtainment of it.

2*dly*. Our Lord says not this absolutely, but only in respect to that very prayer he was then offering up for his *apostles*, Ver. 12. in which he was asking those things which could agree to them alone, or to those who were given him out of the world, *viz.* that they might be consecrated to their *apostolical* function by that spirit which the world could not receive, that their joy from his presence with them might be full; nor is there any thing in this whole prayer which is not proper to believers only, *i. e.* to persons called out of the world. And,

3*dly*. This very prayer for them, and other *apostolical* preachers of the word, was made for the sake of the world, and with respect to their saving faith, *i. e. that the world might believe and know that the father had sent him*, Ver. 23. So that *Christ* prayed for his *apostles* for this very end, that the *world by their means might believe*, and believing might have life through his name; It is therefore plain he made this very prayer, in which he saith, *I pray not for the world*, out of that affection to the world, and with design that the preaching of the *apostles* to them might be more effectual for their conversion and salvation.

Section II.—A second general consideration, shewing the absurdity of restraining this word to the elect, is this; that if the world in all these places, were to be restrained to some few people, some little remnant of the world alone, it might with greater truth and reason have been said, *that God so hated, or cast off the world, that he sent not his son to save the world, but to condemn it*; for if those he intended to save by sending his son, be but a little remnant in comparison of those to whom he intended no such benefit by his son's advent, the reason for asserting that he was sent into the world to save it, is very little, when compared to the reason to assert he was not sent into the world for such an end. If his coming into the world with light, and with a tender of salvation to them, is the condemnation of the unbelieving and the wicked world, and God intended absolutely to withhold that grace which could alone enable the greatest part of the world to embrace that tender, or walk according to that light, it seems more reasonable to say, God sent not his son into the world to save it, but that the world through him

might be condemned. To proceed to the particular conſideration of the places cited:

SECTION III.—*1ſt.* When our *Savior* ſaith, that *(m) as Moſes lifted up the ſerpent in the wilderneſs, ſo muſt the ſon of man be lifted up,* (upon the croſs) *that whoſoever believeth in him ſhould not periſh but have everlaſting life;* doth not the ſimilitude ſeem plainly to require, that as the *brazen ſerpent* in the wilderneſs was lifted up to preſerve all the *Jews* ſtung with ſerpents from periſhing, ſo was *Chriſt* lifted up to preſerve all men by looking up to him, lifted up upon the croſs, from periſhing by the ſting of the *Old Serpent?* Eſpecially when he goes on to ſay, by way of reaſon, *(n) for God ſo loved the world that he gave* (up) *his only begotten ſon* (to the death) *that whoſoever believeth in him ſhould not periſh, but have everlaſting life: For God ſent not his ſon into the world to condemn the world, but that the world through him might be ſaved.* For let it be obſerved,

1. That of this world ſo beloved of God, ſome would not believe, and therefore would periſh, is here ſuppoſed in our *Savior's* words, which yet cannot be ſuppoſed of the world of the elect; he therefore could not mean, that he was ſent into the world that whoſoever of his elect would believe in him ſhould not periſh. Moreover, the world which *Chriſt* was ſent to ſave is, in the following words, divided into believers and unbelievers; for thus they run, *he* (of this world) *who believeth in him is not condemned, but he that believeth not is condemned already;* which muſt be falſe if you reſtrain this world to ſuch elect as cannot periſh, but will aſſuredly believe to life eternal.

2dly. That the condemnation which will be pronounced upon the unbeliever will be on this account, *becauſe he believed not in the name of the ſon of God;* i. e. did not embrace him as a *Savior* who died for him; whereas if God the *Father* ſent not his ſon to die for him, if *Chriſt* was not deſigned as a *Savior* to any that eventually believe not, they cannot be obliged to believe he was their *Savior*, or died for them, unleſs they be obliged to believe a lie; nor can they be condemned, for not applying that death to them which never was intended for them.

3dly. Theſe words beginning thus, *God ſo loved the world,* &c. were certainly intended as a declaration of God's great love to the world. Now this interpretation of the world, which we here plead for, magnifies the love of God incomparably more than that which doth reſtrain its meaning only

(m) John iii. 14, 15.—(n) Ver. 16, 17.

to the elect of God; for they allow only a very narrow ſphere for this ſo noble, active and diffuſive principle of the love of God, in compariſon of them who do extend his kind intentions to all to whom the goſpel is vouchſafed.

2. This alſo clearly follows from theſe words of *Chriſt*, (o) *If any man hear my words, and believe not, I judge,* (i. e. condemn) *him not; for I came not to condemn the world, but to ſave the world.* Whence I argue thus, the world which *Chriſt* came to ſave, he came not to condemn, as the *antitheſis* plainly ſhews: But the world, which he came not to condemn, is the unbelieving world; *ergo*, the world he came to ſave, is the ſame world.

SECTION IV.—3*dly*. When the beloved *diſciple* ſaith, for the comfort of new converts, and therefore weak in grace, (p) *If we ſin we have an advocate with the Father, Jeſus Chriſt the righteous, and he is the propitiation for our ſins, and not for ours only, but for the ſins of the whole world*; theſe words will not admit of the reſtrained ſenſes which others put upon them; for when he ſaith, *he is the propitiation for our ſins*, ſure he intends this comfort to them all to whom he ſpeaks, and not only that *Chriſt* was the advocate, and the propitiation for the ſins of ſome of them only; for this would have left them all under perplexities and doubts whether this advocate and this propitiation did belong to them, but would have comforted none of them: When therefore he adds, he is the propitiation not for the ſins of all us only, but for the ſins of the whole world; he, in like manner, muſt extend the phraſe to all men in the world. Again, when he ſaith, *he is the propitiation for our ſins*, he doth not mean that he is ſo ſufficiently only but not intentionally; for what comfort would it afford them, that *Chriſt's* death was ſufficient to procure the pardon of their ſins, had God deſigned it for that end, unleſs they alſo knew that he intended it for the procuring their propitiation?—When therefore he proceeds to ſay, *and not for ours only, but for the ſins of the whole world*, he muſt mean alſo that he was the propitiation for the ſins of the whole world, not only ſufficiently, but in his gracious intention alſo. Moreover, were this all that was intended by this phraſe, it is as true, and might as properly have been ſaid of fallen *angels*, and the whole hoſt of *devils*, that *Chriſt* is the propitiation for their ſins, as for the ſins of thoſe who are not elected, ſeeing had God deſigned it for that end, *Chriſt's* death, by reaſon of its intrinſic value, might have been ſufficient to procure atonement for the ſins of fallen *angels*.

(o) John xii. 47.——(p) 1 John ii. 2.

Nor is it leſs abſurd to ſay the import of theſe words is this, he died for, or he is the propitiation for the ſins of the elect of the whole world. For,

1*ſt.* I have already ſhewed that in the *ſcripture*, and more eſpecially in the writings of St. *John*, the world, or the whole world, doth never ſignify the elect only in oppoſition to the wicked of the world, but ſtill the wicked of the world, in oppoſition to the faithful *chriſtian*.

2*dly*. Would it not be ſtrange, and alien from the mind of *ſcripture*, to ſay the whole world is elected to ſalvation?—The whole world ſhall be juſtified by faith in *Chriſt*, and truly ſanctified by his ſpirit; the ſpirit of God dwells in the whole world, and the whole world ſhall be raiſed by *Chriſt* to eternal happineſs? And yet all this is certainly true of the whole world of the *elect*: Why therefore is it not equally affirmed of the whole world, if they be words of equal latitude and truth?

Section V.—And having ſo fully evidenced that the world in theſe three places ſignifies not only the elect, but the whole world, we are ſufficiently aſſured that the ſame word in the ſame *Evangeliſt* bears the ſame ſenſe in all the other places mentioned, *v. g.*

When the *Baptiſt* ſaith *(q) behold the lamb of God who taketh away the ſins of the world*; doth he not ſpeak this in alluſion to the lambs daily offered up for the ſins of the whole *Jewiſh* nation, and therefore intimate that as they were offered up to expiate the ſins of the whole *nation*, ſo was this lamb of God offered to expiate the ſins of the whole world in general?

When *Chriſt* ſaith, *(r) he is that bread which came down from heaven to give life unto the world*, and then tells the unbelieving *Jews*, who were of the world, and ſo continued, *my father giveth you this bread from heaven*; and that this was *the work God required of them to believe in him*; is it not evident that theſe unbelievers, theſe men of the world, in oppoſition to the elect out of the world, muſt alſo be the men whom he came down from heaven to give life unto? Or could he reaſonably ſay to them for whoſe ſalvation he was never ſent, *(ſ) theſe things I ſay unto you that ye might be ſaved*; or complain thus of them to whom he never was deſigned to give life, *ye will not come unto me that ye might have life?*—When he adds, Ver. 51. *This bread is my fleſh which I will give for the life of the world*; and then ſaith to the ſame *Jews, if ye eat not my fleſh, i. e.* believe not in me crucified, *you have no life in you*; muſt it not be their duty to believe

(q) John i. 29.—*(r)* John vi. 33.—*(ſ)* John v. 34, 40.

in him that they might live? And could they do this if he died not for them?

In a word; to be the *Chriſt*, and to be the *Savior* of the world, are in two of theſe places ſet by way of appoſition to ſignify they as words of the ſame latitude; as when the *Samaritans* ſay *we know this is truly*, ὁ σωτὴρ τῦ κόσμυ ὁ Χριστος, *that Chriſt who is the Savior of the world*; and the *apoſtle*, (t) *we have ſeen and do teſtify that God hath ſent* τὸν υἱὸν σωτῆρα τῦ κόσμυ, *his ſon, i. e. the Savior of the world.* Now would the *apoſtle* have given this deſcription of the *Chriſt, the ſon of God*, had he believed that he was not deſigned to be the *Savior* of the world, but only of thoſe elect whom, ſaith he, (u) *the world hateth; becauſe they are not of the world?* Did he not come *to ſeek and ſave that which was loſt*, as all men were? *And to ſave ſinners*, which is the condition of all men? Theſe places therefore, though they be indefinite in words, are yet equivalent to univerſals; for wherefore came he to ſave that which was loſt, but becauſe it was loſt? or to ſave ſinners, but becauſe they were ſinners? And if that be the reaſon, he muſt come to ſave all ſinners, all that were loſt; the reaſon being equal as to all that are ſo.

Section VI.—Moreover, when the *apoſtle* ſaith, (v) *God was in Chriſt reconciling the world unto himſelf, not imputing to them their ſins*; the import of theſe words is plainly this, he was offering through Chriſt a reconciliation to the world, and promiſing to them who would believe in him an abſolution from their paſt offences. This is evident, 1*ſt*. Becauſe he was doing this not by himſelf immediately, but only by the miniſtry of his *apoſtles*; for ſo the words run. *He hath given us the miniſtry of reconciliation*, viz. *that God was in Chriſt reconciling the world to himſelf, not imputing to them their treſpaſſes*, καὶ θέμενος ἐν ἡμῖν, *and placing in* (or committing to) *us the word of reconciliation.* Now did they make a declaration to the impenitent, unbelieving world, that God was actually reconciled to them, and had forgiven their iniquities: No, they exhorted them (w) *to repent and be baptiſed, in the name of the Lord Jeſus, for the remiſſion of ſins*; (x) *to repent and be converted that their ſins might be blotted out*; (y) *to believe in Chriſt that they might be juſtified, i. e.* abſolved from the guilt of ſin; (z) *to repent and turn to the Lord that they might receive remiſſion of ſins.* 2*dly*, Becauſe they in purſuance of this commiſſion entreated all to whom they preached to be reconciled to God; which being only to be done through faith in *Chriſt*, they muſt entreat them to be-

(t) 1 John iv. 14.—(u) 1 John iii. 13.—(v) 2 Cor. v. 19.—(w) Acts ii. 38.—(x) Acts iii. 19.—(y) Acts xiii. 38, 39.—(z) Acts xxvi. 18, 20.

lieve in him that they might be juſtified, *i. e.* obtain reconciliation through his blood ſhed for the remiſſion of ſins; and this the *apoſtle's* reaſon ſhews, *viz. (a) we pray you be you reconciled to God*, ὑπερ χριϛϖ, *by Chriſt; for he hath made him* (a ſacrifice for) *ſin for us that we might be made the righteouſneſs of God* (i. e. might by God be accounted righteous through faith) *in him.* This being ſo, they who were ſent to *(b) preach the goſpel to every human creature*, and in purſuance of this commiſſion *(c) warned every man, and taught every man, in all wiſdom, that they might preſent every man perfect in Chriſt Jeſus*, praying all men to be reconciled to God through *Chriſt*, becauſe he had made Chriſt a ſacrifice for their ſins, *&c.* they, I ſay, who preached thus, and yet did not exceed their commiſſion, muſt believe that God was ready to be reconciled to every man through *Chriſt*; and therefore that his ſacrifice was offered to procure reconciliation for all mankind. As therefore *Chriſt* is ſtyled *the lamb of God that taketh away the ſins of the world*, and ſaid to be *the propitiation for the ſins of the whole world*, not by actually removing the guilt of all men, or rendering God actually reconciled to them, but by dying to procure theſe bleſſings for all that would believe in him; ſo God is ſaid to be in *Chriſt reconciling the world to himſelf*, &c. not becauſe he actually did ſo, but becauſe by theſe ambaſſadors he offered reconciliation and remiſſion of ſins through faith in Chriſt to all that would believe in him.

CHAPTER III.

A THIRD head of arguments, to confirm the generality of *Chriſt's* redemption, ariſeth from thoſe places which either expreſsly ſay, or by plain conſequence aſſert, *Chriſt* died for them that periſh; for hence the argument runs thus:

SECTION I.—If *Chriſt* died for them that periſh, and for them that do not periſh, he died for all; but *Chriſt* died for them that periſh, and for them that do not periſh. *Ergo*, he

(a) See the Note there.—*(b)* Mark xvi. 15.—*(c)* Coloſſ. i. 28.

died for all men. That he died for them that do not periſh, is confeſſed by all, and if he died for any that may or ſhall periſh, there is the ſame reaſon to affirm he died for all that do ſo. Now that he died for ſuch, the *ſcripture* ſaith expreſsly in theſe words, *(a) and through thy knowledge ſhall thy weak brother periſh for whom Chriſt died;* and it doth intimate as much in this injunction, *(b) deſtroy not him with thy meat for whom Chriſt died.* In both which places the *apoſtle* exhorts thoſe to whom he writes, not to ſcandaliſe their weak brethren, by an argument taken from the irreparable miſchief they might do them, *viz.* the eternal ruin they might bring upon them by ſo doing. Now if the *apoſtle* knew and taught that none could be deſtroyed or periſh for whom *Chriſt* died, they to whom theſe exhortations are directed, muſt be ſuppoſed to know and to believe it; and then St. *Paul* muſt, in theſe places, exhort them to avoid the ſcandaliſing of their brother, by ſaying that effect might follow from their ſcandal which he before had told them was impoſſible. Now is it reaſonable to believe that one aſſiſted by the *holy ghoſt*, ſhould ſeriouſly and ſolemnly admoniſh them not to deſtroy thoſe ſouls for whom *Chriſt* died; who by his doctrine were obliged to believe that they for whom *Chriſt* died could never be deſtroyed?

Anſw. 1. Some anſwer, that the offence conſiſts in this, that though the perſon who thus periſheth cannot be one for whom *Chriſt* died, he may be one for whom they were in charity to believe he might die.

Reply. But this anſwer cuts off the whole ſtrength of the *apoſtle's* argument or motive to abſtain from ſcandaliſing a weak brother, ſince if I know this never can be done, I know I am ſecure from ever running ſuch an hazzard; for if I really deſtroy or give occaſion to his ruin, I muſt be ſure on that account *Chriſt* died not for him, and that he ſuffers nothing by my action, but that without it his ruin was inevitable; but if my judgment of charity concerning him was true, I know I cannot do what the *apoſtle* here enjoins me to be careful to avoid. It is therefore certain from this doctrine, that they muſt either be aſſured this judgment of charity muſt be falſe, and then they could not be obliged to act by it; or that their brother could not periſh, and then they could not rationally be moved by this impoſſible ſuppoſition to abſtain from ſcandaliſing him.

Anſw. 2. Others anſwer, that they may be ſaid to deſtroy or cauſe him to periſh for whom *Chriſt* died, though his deſtruction doth not follow; becauſe they do that which in its

(a) 1 Cor. viii. 11.——*(b)* Rom. xiv. 15.

own nature tends to his deſtruction, and might have that effect, had not God determined to preſerve all for whom *Chriſt* died, from periſhing.

Reply. Should this be granted, the force of the *apoſtle's* argument will ſtill be taken off; for if I am infallibly aſſured, God will prevent this iſſue in all for whom *Chriſt* died, the fear that they ſhould actually die, can be no proper motive to abſtain from the commiſſion of that action which may ſcandaliſe them; thus, though an arrow ſhot out of a bow might kill my *father*, yet if I am aſſured he ſtandeth where my arrow cannot hit him, it would be folly to exhort me not to ſhoot, leſt I ſhould kill my *father*. If then I am as certainly aſſured that none for whom *Chriſt* died can periſh, it muſt be as unreaſonable to exhort me not to ſcandaliſe them leſt by that action they ſhould periſh. Moreover, the *apoſtle* adds, that by thus offending our weak brother, *we ſin againſt Chriſt*, *i. e.* by cauſing them to periſh whom he had purchaſed with his blood, and died to ſave. Deny this intent of Chriſt's death, and you can never ſhew how by offending them who never did or could belong to *Chriſt* as members of his body myſtical, we are injurious to *Chriſt*.

SECTION II.—A like argument ariſes from the deſign of the *apoſtle* in the *epiſtle* to the *Hebrews*, who to deter the *Jews* from neglecting the great ſalvation offered to them by *Chriſt*, and from apoſtatiſing from the faith they had received, ſaith, *(c) that if they ſhould ſin wilfully after they had received the knowledge of the truth, there would remain no more ſacrifice for their ſin*, ſeeing they would be guilty of *trampling under foot the ſon of God, and counting the blood of the covenant, by which they were ſanctified an unholy thing*. Now in what tolerable ſenſe can it be ſaid, *that no farther ſacrifice for ſin* remains to them for whom no ſacrifice was ever offered or intended? And who were by God's own decree excluded from any intereſt in *Chriſt's* death before they came into the world? How were they *ſanctified by the blood of that covenant* from which they were inevitably excluded from the beginning of the world? Or how do they *neglect this great ſalvation* for whom it never was intended? To ſtrengthen this argument, let it be conſidered,

1*ſt*. That it is evidently the ſame perſon who *tramples under foot the Son of God*, and doth *deſpite to the holy ghoſt*, who is here ſaid to have been *ſanctified by the blood of the covenant*; for this paragraph lies betwixt the other two, and is connected to both by the copulative καὶ *and*, which ſhews that theſe three things belong to the ſame perſon; and this

(c) Heb. x. 26, 29.

deſtroys the ſubterfuge of them who refer this paſſage to *Chriſt* ſanctifying himſelf, or offering himſelf as a piacular victim for us. Moreover though *Chriſt* is ſaid to ſanctify himſelf, John xvii. 19. yet is he never ſaid to be ſanctified, and much leſs to be *ſanctified by his own blood*; but only ἁγιάζειν τὸν λαὸν *to ſanctify the people by his own blood.* Chap. xiii. 12.

2*dly*. Obſerve, that to ſanctify, and to be ſanctified, in this *epiſtle*, doth never ſignify to be purified from the power and dominion of ſin by inward holineſs, but always to be purged from the guilt of ſin by the oblation of a ſacrifice, as appears from Chap. ii. 11. See the note there; and from this very chapter where it is ſaid Ver. 10. that *we are* ἡγιασμένοι, *ſanctified by the oblation of the body* (or as it is in other copies, by the blood) *of Chriſt*. See the note on Ver. 14. and on Chap. ix. 13. 2*dly*, Becauſe he is here ſaid to have been *ſanctified by the blood of the new covenant* which was ſhed for the remiſſion of ſins, and in which God promiſes to be *merciful to our iniquities, and remember our ſins no more*, Chap. viii. 12. x. 17. In fine, this argument begins thus, *having then boldneſs* (or liberty) *to enter into the holieſt by the blood of Jeſus* Ver. 19. *let us hold faſt our profeſſion without wavering; for if we apoſtatize from it, there remains no more ſacrifice* to expiate our ſin. It is therefore evident, that even thoſe perſons who by their apoſtaſy from the faith became obnoxious to the ſoreſt puniſhment, had once, by virtue of their faith, obtained a remiſſion of their ſins, and loſt it by making ſhipwreck of faith, and drawing back from that faith, by which they once lived, to perdition. Ver. 38, 39.

SECTION III.—Moreover, St. *Peter* informs us of ſome falſe teachers who ſhould *(d) bring in damnable hereſies*, (*i. e.* ſuch as would render thoſe who abetted and embraced them, obnoxious to damnation) *even denying the Lord that bought them*. Now to theſe words the anſwers are ſo many, and ſo extravagant, that it is as eaſy to confute as to recite them. One ſaith, *Chriſt* indeed bought theſe perſons, but that he only bought them to be ſlaves; and then for any thing I can ſee to the contrary, they might have reaſon to deny him. Another, that he died to reſcue them from temporal, but not from eternal puniſhments: Now where doth *holy ſcripture* intimate that *Chriſt* died to reſcue any one from temporal judgment whom he reſerved to eternal, eſpecially, if they were ſuch as by denying of him *did bring upon themſelves ſwift deſtruction?* A third tells us that he died for them, becauſe, he gave a price ſufficient for them; as if the giving a

(*d*) 2 Pet. ii. 1.

price ſufficient to redeem ſix captives, without the leaſt intention of redeeming any more than two, were the redemption of the ſix. A fourth ſaith, that they denied that Lord whom they profeſſed to have bought them. And a fifth, that they denied him who in the judgment of other men had bought them; but where is the offence of this, if that profeſſion was their own miſtake, and ſo was that which they ſhould rather have denied than profeſſed, and if that judgment of others was not according to the truth? In fine, the plain intent of the apoſtle is to aggravate the ſin of theſe falſe teachers, that he whom they denied had bought, or died for them. Now if he did this really out of good will to them, and with intent to free them from the miſery to which they were obnoxious by ſin upon the terms on which this favor is propounded in the goſpel to any others, the words are of great force to ſhew the horrible ingratitude and impiety of theſe falſe teachers; but if it be ſuppoſed that he intended not to buy them, or to do any thing to free them from their miſery, but in the covenant with his *father* eſtabliſhed in his blood, excluded them from any intereſt in his death, and did that only which might occaſion others through miſtike to think he died for them; this manifeſtly tends to leſſen, if not juſtify their denial of him who had before denied them any benefit from his redemption, and therefore plainly is repugnant to the ſcope of the *apoſtle*.

CHAPTER IV.

SECTION I.—A FARTHER enforcement of this extent of the death of *Chriſt* ariſeth from the obligation, which is and always was upon all perſons to whom the goſpel is, or was revealed, to believe in *Chriſt*; for if it be the duty not only of ſome few of every ſort, but even of all and ſingular to whom the goſpel is revealed, to believe in *Chriſt*, i. e. to own him as their *Savior*, or as that *Jeſus* who came to ſave them from their ſins; it muſt be true that he came into the world to be the *Savior* of all men, and to be the propitiation for the

ſins of the whole world, as *holy ſcripture* doth expreſsly teach. Now that it is the duty of all to whom the goſpel is revealed thus to believe, is evident; for thus *Chriſt* ſpeaks to the unbelieving *Jews*, *(a) this is the work* (i. e. the will) *of God that you ſhould believe in him whom he hath ſent*; for *(b) if you believe not that I am he, you ſhall die in your ſins*; for *(c) he that believeth not is condemned already, becauſe he believeth not in the Son of man.* The buſineſs of the *Baptiſt* was to bear witneſs of light, *(d) that all men might believe in him*; and therefore he declares that *(e) he that believes not in him ſhall not ſee life, but the wrath of God abideth on him.* And the work of the good ſpirit was to *(f) convince the world of ſin, becauſe they believed not in him.* The commiſſion to preach faith and repentance for the remiſſion of ſins, is given to the *apoſtles* in theſe comprehenſive words, *(g) go into all the world, and preach the goſpel to every creature; he that believeth and is baptiſed ſhall be ſaved, he that believeth not ſhall be damned.* All which things, and many more of a like nature diſperſed through the *holy ſcriptures*, are moſt plainly inconſiſtent with the doctrine of a reſtrained redemption to ſome few choſen perſons. For,

1*ſt*. Whoſoever is obliged to believe in *Jeſus Chriſt*, is obliged to *(h) believe to the ſaving of the ſoul*, ſince they who preached the goſpel ſaid, *(i) believe in the Lord Jeſus and you ſhall be ſaved*, and promiſed that *he that believed and was baptized ſhould be ſaved*; and they who writ the goſpels, writ them to this end, that we might believe *(k) that Jeſus is the Son of God, and believing might have eternal life through his name.* Now if it were the duty, even of them who periſh under the preaching of the goſpel, to own *Chriſt* as their *Savior*, and to believe to the ſalvation of their ſouls, it follows either that it is, and in all generations ſince our *Savior's* coming, was their duty to believe a lie, and to apply that to them which belonged not to them; or that *Chriſt's* death might truly have been applied to, and therefore was moſt certainly intended for, the ſalvation of thoſe ſouls that periſh.

2*dly*. To ſay it was the will, or the command of God, that any perſon ſhould believe a lie; that the *Baptiſt's* teſtimony was deſigned to teach men lies; or that the *Holy Ghoſt* was ſent to convince any man of ſin becauſe he believed not what was falſe, is blaſphemy; and yet this muſt be true, or elſe it muſt be God's command, that they of the *Jews* who believed not in *Chriſt* ſhould believe in him, and that all men

(a) John vi. 29.——*(b)* ——— viii. 24.——*(c)* Ch. iii. 18.——*(d)* John i. 7.——*(e)* John i. 36.——*(f)* John xvi. 9.——*(g)* Mark xvi. 15, 16.——*(h)* Heb. x. 39.——*(i)* Acts xvi. 31.——*(k)* John xx. 31.

who heard the *Baptiſt's* teſtimony ought to have believed in him, though few of them actually did ſo; and that all who ſaw the miraculous operations of the *holy ſpirit* in the *apoſtles* and primative profeſſors, and believed not in *Chriſt*, were guilty of ſin, becauſe they believed not in him; and if ſo, *Chriſt* muſt have died for their ſalvation, and ſhed his blood for the remiſſion of their ſins.

3*dly*: To promiſe generally, and without exception, ſalvation to men upon believing, muſt be a promiſe made to moſt men upon an impoſſible condition, or elſe all they to whom the goſpel is revealed may believe to ſalvation, and ſo *Chriſt* muſt have died for their ſalvation. To ſay God promiſeth ſalvation to moſt, only on terms which he himſelf knows are impoſſible, becauſe they neither can do it without him, nor will he enable them to perform them, is in effect to ſay, I promiſe, you never ſhall be ſaved; and is not that a ſtrange promiſe from a God rich in goodneſs to the ſons of men? Surely a promiſe upon condition, in the mouth of any good and honeſt man, is intended as a motive and encouragement to him to perform the condition that he may enjoy the good thing promiſed. Now where the condition annexed to the promiſe is impoſſible, if I know it, it can give me no encouragement to ſet about it, if he who promiſes knows it ſo to be. As he indeed promiſeth nothing, becauſe nothing that I can obtain, or be the better for; ſo he alſo deludes and puts a cheat upon me, pretending kindneſs to me by making me the promiſe, and intending none, by making the obtainment of it to depend upon that which he knows I never can, or ſhall be able to perform; and therefore, to repreſent God as promiſing ſalvation to the greateſt part of mankind only upon an impoſſible condition, is to repreſent him as a deluder, and one that puts a cheat upon them, and acting with them ſo as no good, wiſe or honeſt man did, or would act towards his fellow man.

4*thly*. To ſay that men ſhall die in their ſins, ſhall be condemned to abide under the wrath of God, and be excluded from eternal life, becauſe they believe not to ſalvation; *i. e.* becauſe they do not apply *Chriſt's* merits to them, or believe he died for them, is either to aſſert *Chriſt* died for every unbelieving *Chriſtian*, or to aſſert they ſhall hereafter be excluded from eternal life, and condemned to everlaſting puniſhments for not believing what is falſe.

5*thly*. Were any *Chriſtian* under ſuch a condemnatory decree as that he could not believe, he would not be condemned becauſe he believed not, but he would not believe becauſe he was condemned; and whenſoever puniſhment is duly threatened for the omiſſion or nonperformance of an act, it muſt be

ſuppoſed both that the act might not have been omitted, and that the puniſhment would not have followed, had it been performed. To conclude, it is never ſaid in *ſcripture* that the *devils* ſhall be condemned for not believing in *Chriſt*, of which no reaſon can be given but this, becauſe he died not for them.

SECTION II.—It therefore cannot be ſufficiently admired, that the grave *Synod of Dort* ſhould urge ſuch texts as theſe againſt this doctrine, *viz.* that *(l) through his name whoſoever ſhall believe in him ſhall receive remiſſion of ſins. (m) God hath ſet forth him to be a propitiation through faith in his blood;* and *Chriſt is the end of the law for juſtification to every one that believeth;* it being demonſtrable that either all men are not obliged to believe for the remiſſion of their ſins, or for juſtification, or to have faith in *Chriſt's* blood, although the goſpel be revealed and preached to them, and then they cannot be condemned for not believing in *Chriſt;* or that being thus obliged to believe, it muſt be true, that all to whom the goſpel is revealed are enabled to believe that *Chriſt* died and ſhed his blood for them, for the remiſſion of their ſins, and for their juſtification upon that condition which God requires them to perform under the higheſt penalty imaginable. *(n) Whilſt you have the light,* ſaith *Chriſt, believe in the light, that ye may be the children of the light, leſt darkneſs come upon you.* Where obſerve, 1*ſt.* That *(o) to believe in the light,* is to believe in *Chriſt;* for *(p) I,* ſaith he, *am the light of the world.* 2*dly.* Obſerve, that he exhorts them to believe in him, that by this faith they might become *children of the light;* i. e. might be juſtified and reconciled to God by the blood of his ſon, as are all the children of God, or of the light; for *(q) if we walk in the light we have communion with God, and the blood of Chriſt cleanſeth us from all ſin, (r) we being all made the children of God, through faith in Chriſt Jeſus.* 3*dly.* Obſerve, that *Chriſt* ſpeaks this to thoſe *Jews* which then believed not in him, and to the generality of that nation, and ſo to thoſe who, when he ſpake, continued unbelievers, and remained under that darkneſs which after came upon them for their unbelief; therefore our Lord exhorted them to believe in him that they might be juſtified and ſaved with the children of light, who periſhed in their infidelity; which juſtification they could not obtain, or rationally be exhorted to believe that they might attain, unleſs *Chriſt* died for them. Moreover, a brief inſpection into all theſe places will be ſufficient to diſcover, that they are ſo far from ſaying any thing that

(l) Acts x. 43.—*(m)* Rom. iii. 25. x. 4.—*(n)* John xii. 35, 36.—*(o)* John ix. 5.—*(p)* —— viii. 12.—*(q)* 1 John i. 7.—*(r)* Gal. iii. 26.

CHAPTER V.

Contains an Anſwer to the pretended Arguments from Scripture, againſt the Doctrine of Univerſal Redemption.

THE arguments againſt this doctrine of Univerſal Redemption rightly ſtated, founded upon pretence of *ſcripture*, are ſcarce any, not one place being offered againſt thoſe many which in expreſs terms aſſert it; ſaying either expreſsly, or by plain and immediate conſequence, that Chriſt died not for all. Thoſe texts which have the faireſt ſhew of an argument have been both fully anſwered and retorted; and for the reſt even a ſhort anſwer is more than they deſerve, they being rather a begging of the queſtion, than proving it from *ſcripture*.

SECTION I.—*Objection* 1. They for whom Chriſt died may ſay, *who ſhall condemn us?* Rom. viii. 34. but all men cannot ſay this; *ergo*, Chriſt died not for all. Now,

Anſwer 1. Is it not evident that this argument ſuppoſeth that *Chriſt* died for none who ſhall hereafter be condemned? And muſt it not hence follow, that none of the unbelieving *Jews*, among whom *Chriſt* preached, ſhall be condemned for not believing in him, ſince they can never be obliged to do ſo for whom he never died, and ſo will never be the better for believing in him? Now is not this contrary to the whole tenor of the goſpel eſpecially to the goſpel of St. *John*, wherein *Chriſt* tells them, that *God having ſent his Son into the world that whoſoever believeth in him ſhould not periſh, but have everlaſting life*: he adds, *(a) he that believeth not the Son is condemned already, becauſe he believeth not in the only begotten Son of God. 2dly.* Will it not hence follow, that none of the unbelieving world, to whom the *apoſtles* preached, ſhall be condemned for not believing in him? For ſeeing they preached remiſſion of ſins, to be obtained through his name, how can they juſtly be condemned for not believing in him to this end for whom he never died? And why then did our Lord ſay to his *diſciples*, when he ſent them through the world

(a) John iii. 18.

to preach the goſpel to every creature, *he that believeth not ſhall be damned;* or that his ſpirit ſhould convince the world of ſin, *becauſe they believed not in him?*

Anſwer 2. There is no ſuch propoſition in the *ſcripture* as this, that *all for whom Chriſt died may ſay, who ſhall condemn them?* But only that the perſons there ſpoken of might ſay this. Now they were *the Sons of God*, Ver. 14. who had *received the ſpirit of adoption*, Ver. 15, 16. *were heirs of God, joint heirs with Chriſt*, Ver. 17. who had received *the firſt fruits of the ſpirit*, Ver. 23. who actually *loved God*, Ver. 28. and were *juſtified* by him, Ver. 33. Theſe elect of God, ſaith the *apoſtle*, may ſay, *who ſhall condemn us?* (to lie ſtill under the power of death by virtue of that law which threateneth death to the ſinner) *it is Chriſt that died* (to redeem us from death, and from the condemnation of the law) ſo that *there is no condemnation to them who are* (thus) *in Chriſt Jeſus*, i. e. *who walked not after the fleſh but after the ſpirit*, Ver. 1, 2. In a word, all for whom *Chriſt* died may ſay ſo upon that faith and repentance which intereſts them in *Chriſt Jeſus;* but none for whom *Chriſt* died, not the elect themſelves, can ſay ſo, till they have believed and repented.

SECTION II.—*Objection* 2.—*2dly.* From the 32d verſe of the ſame chapter they argue thus, to all thoſe for whom God delivereth up his Son, he *together with him will freely give all things;* but there are many thouſands in the world to whom God will not give all things; *ergo*, for none of theſe did God deliver up his Son.

Anſwer 1ſt. Here it is obſervable again, that the major propoſition is a direct aſſertion that *Chriſt died only for thoſe who ſhall be ſaved*, or the elect only, becauſe to them alone he will give all things; and ſo it is liable to all the abſurdities mentioned in anſwer to the firſt objection, and alſo to theſe following, *viz.*

1ſt. That God could not equitably *require all men every where to repent*, or ſend his *apoſtles* to call the *Jews* in general *(b) to repent and be baptiſed, in the name of Jeſus for the remiſſion of ſins*, or that their *ſins might be blotted out*, or to preach to all the *Gentiles (c) repentance and remiſſion of ſins through his name;* for what good could this repentance do them? What remiſſion of ſins could it procure for all thoſe for whom *Chriſt* died not? Yea, hence it follows, that no impenitent perſon can juſtly be condemned for dying in his impenitent eſtate; for on this ſuppoſition he may fairly plead that *Chriſt* not dying for him, his repentance, had he been ever ſo careful to perform it, muſt have been in vain, ſince it

(b) Acts ii. 38.—*(c)* Luke xxiv. 47.

could not procure the remiſſion of his ſins. If here you ſay it is an impoſſible ſuppoſition, that any one for whom *Chriſt* died not ſhould repent, you only ſtrengthen this his plea, enabling him to ſay he is condemned and periſheth for want of that repentance, which from his birth to his dying day it was impoſſible for him to perform.

2*dly*. Hence it muſt follow, that God could not equitably require of them for whom *Chriſt* died not, obedience to the laws of *Chriſt*, ſince that obedience, could they be never ſo willing, or ſo induſtrious to perform it, could not avail for the remiſſion of their ſins, it being only an intereſt in the blood of *Chriſt*, which cleanſeth even the righteous from all ſin; they therefore cannot be condemned for *loving darkneſs more than light, i. e.* than *Chriſt* the true light, ſeeing he never could be truly offered to them who never died for them; nor can that rationally be ſaid to be deſpiſed by any, or poſtponed to any other thing, which never was propoſed to them as their option, and which it never was in their power to chooſe, or to embrace; they therefore cannot reaſonably be damned for *not receiving the truth in the love of it, that they might be ſaved*, who never had a *Savior* dying for them; and therefore never were in a capacity of receiving the truth, ſo as that they might be ſaved by it.

Anſwer 2.—2*dly*. There is no ſuch propoſition in *ſcripture* as this, *to all thoſe for whom God delivered up his Son, he will give all things;* the *ſcripture* cited reſpects only *us; i. e.* thoſe who are the adopted *Sons of God*, who have the ſpirit dwelling in them, and who truly love God; to ſuch God will give all things, *i. e.* all the bleſſings of the new covenant, becauſe they have performed the conditions of that covenant.

SECTION III.—*Objection* 3. They who by the death of *Chriſt* are reconciled to God, *ſhall be ſaved by his life*, Rom. v. 9. If therefore all men are reconciled to God by the death of *Chriſt*, all muſt be ſaved by his life; but all will not be ſaved by him. *Ergo*,

Anſwer 1. This objection doth again ſuppoſe, that *Chriſt died to reconcile no man to God who ſhall not be ſaved;* whence it muſt follow, that no man can be condemned at the laſt day for neglecting the great ſalvation tendered to, or purchaſed for him, *Chriſt* having neither purchaſed for, or offered to them any ſalvation, unleſs he offered to them that ſalvation which he never died to purchaſe for them. 2*dly*. Hence it muſt follow, that all who are not ſaved, never had any *Savior* or Redeemer, ſince he who died not for them could be no *Savior* or Redeemer to them, and ſo they never were in a capacity to ſin againſt a *Savior;* nor can their ſins be aggravated by this conſideration, that they are committed againſt redeem-

ing love; both which are palpable abſurdities confuted by the whole tenor of the goſpel, and almoſt by every ſermon that we preach.

Anſwer 2.—2*dly*. The concluſion of this argument, *all that are reconciled to Chriſt ſhall be ſaved*, may be true; but it is not true that all for whom *Chriſt* died are reconciled to God, but only that *Chriſt* died for them when ſinners, unjuſt, ungodly, that he might bring them to God, and to engage and to encourage them to believe in him that they might be juſtified. Hence the *apoſtle* ſpeaks firſt of *Chriſt's* dying *for the ungodly*, when they were yet without ſtrength, and for *ſinners*, not yet juſtified; and then adds, that if God were ſo kind as to ſend his Son to die for us in this ſtate, much more *being juſtified* (by faith, Ver. 1.) *in his blood, we ſhall be ſaved by him from the wrath of God*, εἰ γὰρ ἐχθροὶ ὄντες, *for if being before* at enmity with God, *we have been reconciled to God by the death of his Son, much more ſhall we be ſaved by his life*. By the death of his Son, *i. e.* by that faith in it by which we being juſtified have peace with God, and ſo have acceſs by faith in him to the grace and favor of God; and this expoſition is certain from this conſideration, that God never juſtifies any but through faith in *Chriſt*; nor is he ever reconciled to any whom he did not juſtify. It is therefore certain, that he never ſent his Son to purchaſe actual reconciliation for any, but conditionally, if, and when they believed. *He that believeth not in him is condemned already, becauſe he believeth not in the Son of God*; it is therefore certain he died for the unbeliever, and yet he is not actually reconciled to God, or juſtified, becauſe it is only by faith that we are juſtified, and being juſtified, have peace with God.

SECTION IV.—*Objection* 4.—Thoſe for whom *Chriſt* died he loved with the greateſt *(d)* love, this being a teſtimony of the greateſt love; but thus he loved not all, for he applies not the ſalutary effects of his death to all; *ergo*, he died not for all.

Anſwer 1. Here again it is plainly ſuppoſed, that *Chriſt* died for none who ſhall not actually enjoy the ſalutary fruits of his death, *i. e.* who ſhall not actually be ſaved; whence it muſt follow, that only the elect are, or can be guilty of ſinning againſt the love of God in *Chriſt Jeſus*.

Anſwer 2. There is no ſuch aſſertion in the *holy ſcripture, that thoſe for whom Chriſt died he loveth with the greateſt love; Chriſt* only ſaith, that *one* man ſhews no greater love than this to another, than that of laying down his life for him, and this man never doth but for his friend; but this he nei-

(d) John xv. 13.

ther did, nor could ſay of the love of the *(e) Father*, in ſending his Son to die for mankind, nor of himſelf in dying for them; for *(f) God commended his love to us in that when we were ſinners Chriſt died for us;* he died *(g) for the ungodly, the juſt for the unjuſt;* this text is therefore nothing to the purpoſe. Add to this,

Anſwer 3. That God the Father, in ſending of his Son into the world, that the world through faith in him might be ſaved, ſhewed the greateſt love of benevolence to all mankind, as *Chriſt* expreſsly teacheth, John iii. 16, 17. and the *apoſtle* in theſe words, *(h) herein is love, not that we loved God, but that he loved us firſt, and ſent his Son to be the propitiation for our ſins;* and ſo did *Chriſt* in dying for us all *(i) when dead;* ſo that all unbelievers, all wicked and impenitent perſons, continue in their ſins againſt the riches of God's love and mercy to them in *Chriſt Jeſus;* but then God's love of beneficence, and the ſalutary effects of *Chriſt's* death, or God's love of friendſhip to us, depends on our repentance, or converſion to him, our faith in *Chriſt* by whom alone we have acceſs to God, and who is our peace, and our obedience to the laws of *Chriſt*, we being then *(j) his friends when we do that which he commands us;* and ſo they only can be the proper objects of this love of friendſhip, or enjoy the bleſſings of the new covenant which *Chriſt* hath purchaſed by his death, who perform the conditionsof that covenant. It is therefore granted, that *Chriſt* ſhewed the greateſt love of benevolence to all for whom he died; but then it is added, that he ſhews his love of friendſhip and benificence only to thoſe that bear a true reciprocal affection to him, for *(k) as grace will be to all thoſe who love the Lord Jeſus in ſincerity;* ſo *(l) if any man love not the Lord Jeſus Chriſt, he will be Anathema Maranatha.*

(e) Ibid.——*(f)* Rom. v. 6, 7.——*(g)* 1 Pet. iii. 18.——*(h)* John iv. 9, 10, 19.——*(i)* 2 Cor. v. 14.——*(j)* John xv. 4.——*(k)* Eph. vi. 24.——*(l)* 1 Cor. xvi. 21.

CHAPTER VI.

Containing Arguments from Reaſon for this Univerſality of Chriſt's Redemption.

THE arguments which plainly offer themſelves from the precedent ſections to confirm this doctrine are theſe:

SECTION I.—*1ſt.* If God intended not the death of Chriſt for the ſaving of any but the elect, then he never intended the ſalvation of any to whom the goſpel is revealed but the elect; and then he never deſigned any ſalvation for the greateſt part of men to whom the goſpel was or is revealed on any condition whatſoever; for ſince *(a) there is no other name under heaven given by which ye can be ſaved*, ſalvation could not be intended for them on any condition whatſoever, to whom the benefit of Chriſt's death was not intended. Now were this ſo; how comes that goſpel, which firſt brought to light this reprobating doctrine, to be ſtyled *(b) the time when the goodneſs and love of God our Savior appeared to mankind?* Why doth Chriſt ſay, *(c) God ſo loved the world, that he ſent his beloved Son into the world, not to condemn them, but that the world through him might be ſaved;* and the apoſtle *herein is love* made manifeſt, *(d) that God ſent his Son into the world to be the propitiation for our ſins, that we might live through him?* Why is he ſtyled a God *rich in mercy*, and plenteous in goodneſs to the ſons of men, who is ſo ſparing of mercies to the greateſt part of mankind, that ſeeing them in equal miſery and want with his elect, and as worthy of it as they were, he ſhould ſhut his bowels of compaſſion up againſt them, and even from all eternity exclude them from his loving kindneſs and mercy? Why is it ſaid *(e) that his tender mercies are over all his works*, if they are ſo reſtrained from his moſt noble creatures? *(f) Doth God take care for oxen?* ſaith the *apoſtle;* yea, ſaith this doctrine, much better than for man; he making plentiful proviſions for the preſervation of their life, but none at all for the ſpiritual and eternal life of the far greateſt portion of mankind, but having left them under a

(a) Acts iv. 12.—*(b)* Tit. iii. 4.—*(c)* John iii. 16, 17.—*(d)* 1 John iv. 9, 10.—*(e)* Pſal. ciii. 8. cxlv. 9.—*(f)* 1 Cor. ix. 9.

neceſſity of periſhing and being miſerable forever. *(g) Their heavenly Father feeds the fowls of heaven*, ſaith our Lord, *and are not you much better than they*, and ſo more ſure of your proviſions from this loving father? True, ſaith this doctrine, as to the proviſions for this mortal body which we have common with the brutes that periſh; but moſt of us are ſo neglected by him who bears the name of *Father*, and is the *Father of our ſpirits*, that he hath peremptorily excluded theſe immortal beings from a capacity of obtaining that food which nouriſheth to eternal life. Again, why is he repreſented as one who *(h) waiteth to be gracious, (i) and ſtretcheth out his hand all the day long to a rebellious people*, when from eternity he hath excluded ſo great a number from his grace, and left them inevitably to ſuffer what his hand and his counſel had determined before that they ſhould ſuffer? God, ſaith the *apoſtle*, *(k) loved us firſt before we loved him*. God, ſaith this doctrine, hated the generality of us firſt, before we hated him, and did prevent us not with his bleſſings, but with ſubjection to an eternal curſe. How could the *apoſtle* truly ſay to the hardened and impenitent *Jew (l) deſpiſeſt thou the riches of his goodneſs, patience and long ſuffering, not knowing that the goodneſs of God leadeth* thee to repentance?—Why, ſaith the *Jew*, doeſt not thou tell us *God hardeneth whom he will*, and that we are of that number; that he hath given us up to a ſpiritual ſlumber, and ſo never intended any benefit to us, never provided any ſalvation for us by the death of his Son? What therefore meaneſt thou by the riches of his goodneſs to men, lying under his decree of preterition, or how can his patience be deſigned to lead them to repentance, who were appointed for wrath, and not ſalvation, from eternity? We may indeed be treaſuring up wrath againſt the day of wrath; but it is inevitable wrath which we had never any power to avoid, God having no intention to give us any intereſt in that *Jeſus*, who alone *delivers from the wrath to come*. Talk then no more of the revelation of the righteous judgment of God; for we appeal to the reaſon of mankind whether it be a righteous thing to condemn men to eternal miſery for that which it was never in their power to avoid.

In fine, Why doth God ſay that *(m) he delighteth in mercy*, and in *the exerſe (n) of loving kindneſs*, and that to think thus of him is truly to know him? Since it is his good pleaſure to leave us under an abſolute incapacity of his mercy, and his loving kindneſs? Why doth he ſay, *(o) he would have cleanſ-*

(g) Mat. vi. 26.—*(h)* Iſa. xxx. 18.—*(i)* Iſa. lxv. 2.—*(k)* 1 John iv. 14.—*(l)* Rom. ii. 4.—*(m)* Mich. vii. 18.—*(n)* Jer. ix. 24.—*(o)* Ezek. xxiv. 13.

ed us, and we would not be cleanſed, when he never intended us any intereſt in that blood of Chriſt which alone cleanſeth from all ſin? Why doth he ſay and ſwear, *he hath no pleaſure in the death of him that dies*, but rather taketh pleaſure in this, that they ſhould *turn and live*, when his mere arbitrary pleaſure hath left them under a neceſſity that they ſhould die and not live, and put this unanſwerable queſtion into their mouths, *(p) if our tranſgreſſion and our ſins be upon us*, and no *Savior* was by God intended to redeem us from them, *how ſhould we then live?* Why, laſtly, doth he ſay, *(q) O* Iſrael, *thou haſt deſtroyed thyſelf, but in me is thy help?* For be it this reſpects their temporal condition in this world, and the concernments of the body, there is no thought more diſhonorable to the *Father* of ſpirits, and the lover of ſouls, than that he ſhould be helpful to men in temporals; but when he ſees their ſouls ſinking into eternal miſery, intend them no help, and put them under no poſſibility of eſcaping it; or that his providence ſhould be ſtill employed in making proviſions for the bodies even in the wicked and unthankful; but that when by the ſame power, and the ſame ſufferings of his Son, he could have made the ſame proviſion for the ſouls of others as he is ſuppoſed to have done for his elect, he ſhould by a mere arbitrary act of preterition eternally and inevitably exclude them from it, and leave them under a neceſſity of being the everlaſting objects of his wrath.

SECTION II.—*2dly.* Hence it muſt follow, that Chriſt never died with an intention to ſave them whom he doth not actually ſave, and deliver from the wrath to come: And why then doth he ſay, *(r) that he came down from heaven to give life unto the world*, and that his Father *(ſ) ſent his Son into the world, that the world through him might have life*; and that *he will give his fleſh for the life of the world: I am the bread of life; if any man eat of this bread he ſhall live forever: (t) Verily, verily, he that believeth in me hath everlaſting life*; plainly encouraging all to do ſo? Why doth he ſay to them, *(u) who would not come unto* (i. e. believe in) *him that they might have life, theſe things I ſay unto you that ye might be ſaved?* Yea, why doth he inquire, *how oft would I have gathered ye as an hen doth her chickens under her wings, and you would not be gathered*, and ſo pathetically wiſh that *they*, from whoſe eyes thoſe things were after hid, *had known in their day the things belonging to their peace?* You may as well hope to reconcile light and darkneſs as theſe words of *Chriſt*,

(p) Ezek. xxxiii. 10.—(q) Hoſ. xiii. 9.—(r) John vi. 33. 35.—(ſ) John iii. 16.—(t) John vi. 47.—(u) John v. 34—40.

with his intention to die only for them whom should actually be saved.

SECTION III.—3*dly*. Hence it must follow that none of those to whom God never intended salvation by Christ, or who shall not be actually saved by him, are bound to believe in him; for had not this *Savior* come into the world they could not have been obliged to believe in him, and is not it to them all one to have no *Savior* come at all, and none come for them? Moreover, if he died not for them, they cannot believe in his death; if there be no salvation for them in Christ, they cannot believe he is their Savior; should they believe, must not their faith be in vain, seeing it cannot alter the intentions of God in delivering his Son up to the death, or of Christ in dying for the elect only, and why then do the ministers of the gospel promise salvation to all men provided they believe, when no salvation is provided for all? And so none can be tendered by them to all on any condition whatsoever? Since God himself never intended salvation should be obtainable by all, and therefore never could give them commission to tender it to all on any condition whatsoever, why doth Christ say to all the *Jews* that came to him *(v) this is the command of God that ye believe in the name of the Son of God*; since this command must be a declaration of God's will that they should all believe, and his intention that the generality of the *Jews* should not have salvation by Christ, shews his contrary will? And, lastly, why doth he promise salvation to all if they believe, by saying, *(w) he that believeth shall be saved; (x) whosoever believeth in him shall have everlasting life*; and then inquire thus, *if I say the truth, why do you not believe me*; seeing he died not with an intention to purchase salvation to many of them whom he would not actually save?

4*thly*. Hence it clearly follows that no man can be condemned hereafter for final impenitency and unbelief, seeing he transgresseth no law of God by his unbelief; for surely God commandeth no man to believe in Christ for salvation, for whom he never intended salvation by Christ, or to repent for salvation whom he intended not to save by Christ; since therefore where there is no transgression there can be no condemnation; why doth Christ threaten to the *Jews, (y) that if they did not believe he was the Christ*, i. e. the Savior of the world, *they should die in their sins?* Why doth he declare them who believe not in him *(z) inexcusable and without all cloak for their sins*, and why doth the apostle say, *how shall*

(v) John vi. 29.—*(w)* Mark xvi. 16.—*(x)* John vi. 40. viii. 46.—*(y)* John viii. 24.—*(z)* John xv. 22, 24.

we eſcape if we neglect ſo great ſalvation? Since that can be no ſalvation at all to them for whom it never was intended, and it muſt be all one to them to neglect and uſe the greateſt diligence about it. In a word, either it was poſſible for them who die in their impenitence and unbelief to believe and repent to ſalvation, or it was not ſo; if it were poſſible, then either Chriſt muſt have died for them, or it muſt be poſſible for them to be ſaved without a *Savior*; if it was not, they either muſt not be obliged at all to believe and repent, or they muſt be obliged to do what it was impoſſible for them to do; yea, ſeeing this impoſſibility ariſeth only from God's denial of that grace to them which he vouchſafes to his elect (for had they the ſame grace, it would or might have the ſame effect upon them) it follows that God muſt both will they ſhould repent and believe, becauſe he commands and obliges them ſo to do, and yet will they ſhould neither repent nor believe, becauſe he wills the denial of that grace without which it is impoſſible they ſhould do ſo.

SECTION V.—*5thly.* Hence it will follow that neither the elect, nor nonelect, can rationally be exhorted to believe; not they who are not elected, becauſe *Chriſt* died not for them; not the elect, for he that knows himſelf to be one of that number hath believed and repented already; if he do not know this, he cannot know that Chriſt died for him, and ſo he cannot know it is his duty to believe in him for ſalvation. Whereas if you aſſert Chriſt died for all, then may you rationally exhort all men to believe, ſince every one muſt know that he who died for all, died for him alſo, and therefore that it is his duty to believe in him for ſalvation.

SECTION 6.—*6thly.* Hence it muſt follow that God hath not vouchſafed ſufficient means of ſalvation to all to whom the goſpel is revealed; for ſeeing there is no pardon, no juſtification, no peace with God, no deliverance from the wrath to come, to be obtained but through faith in him, no *(a) other name given by which we can be ſaved*; they who have no intereſt in his death can have no means of obtaining pardon and ſalvation. Now as *all were not* Iſrael *who were of* Iſrael, ſo all are not of the number of the elect to whom the goſpel is revealed; ſo that if ſalvation by Chriſt can be obtained only by the elect, the reſidue of thoſe to whom the goſpel is revealed can have no means ſufficient for ſalvation. But this is contrary

1*ſt.* To the whole tenor of the goſpel which is, ſaith the *apoſtle, (b) the power of God through faith to the ſalvation of every one that believeth; (c) the word of grace which is a-*

(a) Acts iv. 12.—*(b)* Rom. i. 16.—*(c)* Acts xx. 32.

ble to build us up, and give us an inheritance among theſe that are ſanctified: (d) The ſaving grace of God which hath appeared to all men; thoſe *ſcriptures* which are *able to make us wiſe unto ſalvation;* that goſpel which was written that we *might believe that Jeſus is the Chriſt, and believing might have life through his name.* John xx. 30.

adly. If men have not ſufficient means to be ſaved by the covenant of grace, then have they only means given them to increaſe their condemnation, yea, ſuch means which they cannot but uſe to their greater and more heavy puniſhment; ſince *(e) he who knows his maſter's will,* as all to whom the goſpel is revealed may do, *and doth it not, ſhall be beaten with more ſtripes;* and ſo it had been better for them not to have known the way of life, or to have had no covenant of grace tendered to them. For if they be not able by the aſſiſtance of that grace which God is willing to vouchſafe them, to repent and believe the goſpel, they muſt lie under a neceſſity of being damned for *not receiving the truth in the love of it,* and of that neglect of this ſalvation, which renders it impoſſible they ſhould eſcape the wrath of God, and under a neceſſity of periſhing, for *(f) if we repent not we muſt all periſh;* and this impenitency and unbelief muſt be more criminal for being committed under the goſpel diſpenſation, than otherwiſe it would have been; ſo that the revelation of the goſpel muſt be the ſoreſt judgment to them, ſeeing it muſt increaſe their damnation without a poſſibility in them who wanted means ſufficient to procure pardon and ſalvation, or of obtaining any bleſſings by it; whereas it is certain, that this *Father of ſpirits* cannot be ſo unnatural to his own immediate offspring, as to deſign their greater miſery by his moſt gracious diſpenſations; ſince, as our *Savior* argues, *(g) if earthly parents being evil,* will not be ſo unnatural to their children, much leſs *will our heavenly Father* be ſo to his; and that this lover of ſouls, who hath declared his ways cannot be unequal to them becauſe *(h) all ſouls* are his, can deſign nothing, much leſs act any thing on purpoſe to increaſe their condemnation, and their inevitable ruin.

3dly. If all men under the goſpel have not means ſufficient to repent and believe, ſo as they may be ſaved, vouchſafed by God, then muſt he ſtill withhold ſomething from them, without which they cannot repent and believe to ſalvation, *viz.* ſpecial grace, ſo called, becauſe it is peculiarly granted to the elect; an irreſiſtable impulſe, with which the converſion of the ſinner, faith and repentance will certainly be produced, and with-

(d) Tit. ii. 11.——*(e)* Luke xii. 47.——*(f)* Luke xiii. 3.——*(g)* Mat vii. 11.——*(h)* Ezek. xviii. 4.

not which they neither will nor can be wrought in us; a divine energy, or an almighty power like that which God exerts in the creation, or the raising of the dead, we being by it made *new creatures*, and raised *from a death in sin, to a life of righteousness*. Now if the want of all, or any of the things be the reason why so many, who live under the gospel dispensation, do not believe and repent to salvation; and upon this account it is that they continue in their impenitence and unbelief, because they want this special grace, and divine energy to do so; these great absurdities will follow.

1st. That God condemns them to destruction for that which is no sin; for sure it is no sin in the creature not to do that which can alone be done by the almighty power of God, and which cannot be done without that proper act of God he never would afford to them; for then it must be the sin of man not to be God; if therefore God should punish men for not doing that which therefore is not in their power to do, because it requires a divine energy which he will not exert on their behalf, he must punish them for not being equal in power with God himself.

2dly. Then must every impenitent and unbelieving person have a just excuse, and a sufficient plea why he should not be punished, or condemned for his infidelity and unbelief, and they might cry to God as did the officers of the *Jews* to *Pharaoh*, (*i*) *wherefore dealest thou thus with thy servants? There is no straw given to us, and thou sayest to us, make bricks*; no special grace, no divine energy afforded us, and thou sayest to us, do that, which can no more be done without it, than men can make bricks without straw, and *thy servants are beaten, but the fault is in him* who denies us straw, and yet requires bricks; yea, who requires that faith, and that repentance which he never would afford us means sufficient to perform; for the plea of insufficiency, or want of strength for the doing that which is commanded, is an excuse sufficient in the judgment of all mankind where it is truly pleaded; I could not help, or I could not avoid it; I had no means, and no ability to do it, is an apology sufficient in the mouths of all men, nor scarcely can a man be found so barbarous as to condemn and punish, when he is assured this is indeed the case; and shall we then ascribe greater severity to a righteous God! If not, it must be certain men cannot appear inexcusable for their impenitence and unbelief, unless God had vouchsafed them means sufficient to repent and believe.

SECTION VII.—*Reply.* Here it is said we all had strength sufficient to believe in our first parent *Adam*, and therefore

(*i*) Exod. v. 15, 16.

may be dealt with as if we had it ſtill. To this lamentable pretence, ſo weak, ſaith the judicious Dr. *Claget*, that nothing but a deſperate cauſe ſhould force any man to take ſhelter in it, I anſwer,

1*ſt*. That it owns the truth of the objection, *viz*. that to require of men what was ever impoſſible for them to do under the higheſt penalties, and to puniſh and condemn them for not doing it, is evidently unjuſt and cruel.

2*dly*. It is evidently falſe that *Adam* in the ſtate of innocency, that is, before he had ſinned, had power to repent of his iniquity, and to believe in a ſavior not yet revealed for the remiſſion of ſins; theſe are the powers of a lapſed ſinner only, and therefore could only agree to *Adam* in his lapſed ſtate, or when he was as impotent as we now are; ſo that if he then, who was become as one of us, was able to repent and believe without ſpecial grace, ſo was his poſterity; if he had no ability, in caſe he ſhould fall, to riſe again by faith and repentance, we could have no ſuch power in him. 2*dly*. They who then were not, were not in *Adam*, for *Non entis nulla ſunt prædicata*, and that which is not, hath no power, that being always in a ſubject, and a conſequent of the eſſence, for *Poteſtates ſequuntur eſſentiam*. To ſay our nature was in *Adam*, and ſo our power and our will might alſo be in him, is alſo falſe; for *Adam* was a particular man, an *Individuum*, and therefore could have only an individual and particular nature, and therefore only a particular will and power. To ſay he had a nature like to that of ours derived from him, is to ſay he had not the ſame numerical or individual nature, for *Nullum ſimile eſt idem*. Hence, whereas that which is ſaid of human nature in common, agrees to every human nature; many things may be ſaid of the human nature of *Adam*, which agree to the human nature of none of his poſterity, *viz*. that it was the firſt human nature that was in the world; that it was entirely and immediately created by God, and came not into the world by generation; that it was free from ſin, and made upright; that it was able to perform perfect obedience; that it dwelt in paradiſe, and was caſt out thence for eating the forbidden fruit; and laſtly, the nature of *Adam* had a power to continue innocent, and without ſin, whereas it is certain our nature never had ſo; for we could never hinder the ſin of our nature, nor the influence which the ſin of *Adam* had upon it to make us ſinners. In a word, the queſtion is not concerning the juſtice of condemning the nature of *Adam*, but concerning the juſtice of condemning our perſons to eternal puniſhment for not doing that which it was always impoſſible for them to do.

3*dly.* Admitting this abſurd imagination, that we had this power in our firſt parents, and that we loſt it by the ſin of our nature in them, what is this to the import of all thoſe texts of ſcripture which exhort all men to repent, and proffer life to them that do ſo, and command all men to believe, and promiſe ſalvation to them upon that condition, threatening at the ſame time damnation to the impenitent and unbeliever, ſince all theſe things are ſpoken to the fallen race of man; and ſo, if God be ſerious in them, declare his great unwillingneſs that fallen man ſhould periſh by his impenitence and unbelief, and his paſſionate deſire that he ſhould believe and repent; and ſeeing he that wills the end, muſt alſo will the means abſolutely neceſſary to the obtaining of that end; he cannot be ſuppoſed wanting at the ſame time in affording means ſufficient to obtain the end, and ſo cannot have left even lapſed man under an impoſſibility of obeying his commands and exhortations to repent and believe. Moreover the law of repentance, and faith for the remiſſion of ſins was not, nor could it be in force, till we had lapſed, and ſo it was by this hypotheſis impoſſible to be fulfilled before it was in force; the exhortations to repent and believe, the promiſes of pardon and ſalvation to the penitent believer, and the threats made to the impenitent, and him that is not juſtified by faith in chriſt, muſt be all given to fallen man; and ſo, according to the ſame hypotheſis, muſt be promiſes on a condition impoſſible to be performed, and threats upon a default impoſſible to be avoided. They are declarations of the will of God, and ſo muſt be commands and exhortations to perform it; and ſo, ſuppoſe God willing that he ſhould perform what he commandeth and exhorts us to perform, and yet by leaving him under an impoſſibility of doing that which he commandeth and exhorts him to, and peremptorily denying that aſſiſtance, without which it muſt always be impoſſible, he ſhews he is not willing he ſhould do what he commandeth and exhorteth him to do. Again, to deter men from doing ſuch an action by the ſevereſt threats, is to pretend a great unwillingneſs that action ſhould be done; and yet to leave them under an impoſſibility to avoid it without that aſſiſtance which he will not yield, is to be both willing and reſolved it ſhall be done. To promiſe pardon to a lapſed perſon upon condition, is in effect for God to ſay he will not impute to him his former fault, but will deal with him according to his future carriage, to which a conditional promiſe always hath relation; but if he requires what he knows that firſt fault hath rendered utterly impoſſible to be done by him, he ſtill imputes that fault, and puniſhes him at the ſame time for it as he pretendeth to remit it; and ſurely it,

is no ſmall matter to render God ſo deceitful and deluſory, ſo inſincere and hypocritical as this opinion makes him.

Should a phyſician come to a patient, whoſe ſtomach was ſo weakened through his intemperance or luſt, that it could bear no ſtrong meat, and his feet ſo infeebled that he could ſcarce walk from his couch to his bedſide, and profeſs an earneſt deſire to cure his diſtempers, and promiſe him recovery, provided he would follow his preſcription, might it not reaſonably be expected he ſhould preſcribe ſuch means for his recovery that it was poſſible for him in this condition to make uſe of? If then he ſhould enjoin him to eat, and to digeſt the ſtrongeſt meats, and walk ſome hours in the fields, becauſe he formerly could do ſo before he fell into this diſability and feebleneſs, would not all men pronounce him a deluding cheat, and one that hypocritically and inſincerely pretended his recovery, and promiſed it with equal vanity and folly, intending only to inſult over his preſent miſery; and yet this is the repreſentation of our gracious God in this affair which theſe men offered to us; for the bleſſed *Jeſus* is the phyſician which God ſent to heal our natures of the diſability we had contracted by the fall, and to promiſe us a remedy, which if we would uſe, we ſhould recover that, or a better life than that from which we fell, and to threaten the ſevereſt judgments if we neglect ſo to do. But then, if only he doth promiſe this recovery on ſuch a condition as that very fall hath rendered us unable to perform, and which he never will enable us to perform, muſt he not be guilty of the like hypocriſy and inſincerity in propounding to us an impoſſible remedy, and inſult only over the miſery of his creatures whilſt he pretendeth kindneſs to them? And how unreaſonable is it to impute ſuch deceit, falſehood, inſincerity and injuſtice to a good and righteous God, which we cannot but abhor in man? For ſure, moſt graciouſly to exhort, moſt affectionately to invite, moſt earneſtly by the greateſt promiſes and threats to move us to repent and believe, when he at the ſame time is firmly purpoſed to withhold the means by which alone we can do either, is to inſult over his miſerable creatures in the higheſt manner; and to deal thus with myriads of myriads for the ſin of *Adam*, is, as it were, to meditate revenge upon the greateſt part of his poſterity to the world's end, for what was only done by the firſt man; yea, it is to do this under pretence of love and kind affection, and a vehement deſire and concern that they ſhould eſcape the miſery that very ſin had brought upon them, and recover the felicity they had loſt by it, by thoſe very means he doth preſcribe; and yet to leave them under an utter incapacity to perform thoſe means; which to conceive and to aſſert of our moſt gracious God, is highly to diſhonor and

blaſpheme his ſacred Majeſty, and repreſent him ſo unto the world, as even the worſt of men would not endure to be repreſented.

SECTION VIII.—We find our bleſſed *Savior* marvelling at the unbelief of his own people; for *(j) he marvelled at their unbelief.* Now, can he who knows they could not believe by reaſon of the diſability they had contracted by the ſin of *Adam*, wonder that they did not what it was impoſſible for them to do? Again, when he heard the anſwer of the centurion, *(k) he marvelled, ſaying, verily I have not found ſo great faith, no not in Iſrael;* but if this faith, whenever it is wrought in any, is the effect of an almighty power, what reaſon could he have to marvel, that it was found where that almighty power was exerted, or that it was not found where the ſame power was withheld? To clear this by ſome few inſtances from ſcripture,

1ſt. St. *Matthew* informs us that Chriſt upbraided the cities in which moſt of his mighty works were done, becauſe they repented not, ſaying, *(l) wo unto ye, Chorazin and Bethſaida, and to thee Capernaum, who ſhall be brought down to hell; it ſhall be more tolerable for Sodom and Gomorrah, Tyre and Sidon, in the day of judgment than for you; for if theſe mighty works had been done in them, they would have repented in ſackcloth and aſhes, and have remained to this day.* Now not to diſpute whether the repentance of *Sodom* and *Gomorrah*, *Tyre* and *Sidon*, would have been ſincere, or only external and hypocritical (though it is not reaſonable to conceive that ſuch repentance would have cauſed them to remain to that day, or that Chriſt would upbraid them for want of a ſincere repentance produced in them by thoſe mighty works, which doubtleſs he required by ſaying to theſe very perſons, *(m) repent you, for the kingdom of heaven is at hand)* by an example of an hypocritical repentance which only would have been produced in others by the ſame works, (I ſay not to inſiſt on this) why ſhould our *Lord* denounce theſe woes upon them, and declare their future puniſhment more intolerable in the day of judgment than that of thoſe unnatural ſinners, and moſt vile idolaters, for want of that repentance which, notwithſtanding all the mighty works which he had done among them, he knew it was impoſſible for them to perform? He might, according to the vain hypotheſis confuted, have ſaid to them, wo to you that the ſin of *Adam* hath diſabled you from repenting; but could not with any ſhew of juſtice pronounce ſuch dreadful woes and judgments on them for not

(j) Mark vi. 6.—*(k)* Matth. viii. 10.—*(l)* Matth. xi. 20, 24.—*(m)* Mark i. 14, 15.

doing that then, which they ſo long ago were rendered wholly unable to perform, and that upon a reaſon which did not in the leaſt remove the diſability.

2*dly.* (*n*) *The men of Nineveh*, ſaith Chriſt, *ſhall riſe up in judgment with this generation, and ſhall condemn it* (for its impenitence *for they repented at the preaching of Jonas* (though he did no miracle among them) *and behold* (though) *a greater than Jonas is here* (calling you to repentance, you do not repent.) Now if the men of *Nineveh* only repented by virtue of that divine aſſiſtance, which God would not vouchſafe to the *Jews*; if notwithſtanding all *Chriſt's* exhortations to repentance, it was impoſſible they ſhould repent for want of like aſſiſtance; why ſhould they be condemned at all, or why for want of that repentance, which *Nineveh* only performed by that aſſiſtance which they could not have?

3*dly.* Our *Lord* upbraids the *Scribes* and *Phariſees* for not repenting, and entering into the kingdom of God as the very *Publicans* and *Harlots* had done before their eyes, ſaying, (*o*) *verily I ſay unto you, that the Publicans and Harlots go into the kingdom of God before you; for John came to you* (to inſtruct you) *in the way of righteouſneſs, and ye believed him not; but the Publicans and Harlots believed him; and ye, when ye have ſeen* (them do) *it, repented not afterwards that ye might believe him.* Now is it matter of reproach and ſhame to any perſon that they do not what another doth, unleſs it be ſuppoſed that they have, or at leaſt might have had the like power and abilities to do it; this paſſage therefore ſhews (1*ſt.*) That the *Scribes* and *Phariſees*, and other *Jews*, might and ought to have been moved by the admonitions of the *Baptiſt*, and the example of the *Publicans*, to repentance and faith; for why elſe doth *Chriſt* here upbraid them that *they afterwards repented not, that they might believe?* 2*dly.* That therefore an internal, irreſiſtable force of power cannot be neceſſary to produce this repentance and this faith; for if the *Publicans* and *Harlots* were thus moved to repent, what wonder is it that they went before the *Scribes* and *Phariſees*, who having no ſuch impulſe, were left under an impoſſibility of repenting that they might believe? Why is it repreſented as their crime, that they repented not at the preaching of *John*, or did not follow the example of the *Publicans*, ſince the event ſhews that no ſuch irreſiſtible motive to repentance was contained either in the preaching of the *Baptiſt*, or the example of the *Publicans?*

4*thly.* In the parable of perſons invited to the wedding ſupper, we find, that (*p*) he who came, not having on a wedding

(*n*) Matth. xii. 41.——(*o*) Matth. xxi. 31, 32.——(*p*) Matth. xxii. 13.

garment was ſpeechleſs, as being ſelfcondemned, τῷ γὰρ μηδὲν ἔχειν ἀντειπεῖν κατέκρινεν ἑαυτὸν, for having nothing to ſay againſt the ſentence to be paſſed upon him, he condemned himſelf, ſaith *Chryſoſtom;* but why ſhould he be ſpeechleſs, if he could have pleaded with truth and a good conſcience, that he never had or could have means to procure ſuch a garment, and therefore ought not to be caſt out into outer darkneſs, for that which he could never help?

5thly. In the parable of the *talents*, he who improved not his ſingle talent is declared to be *(q) a wicked and ſlothful ſervant*, and that becauſe he did not what he ought to have done. Now there can be no obligation to impoſſibilities, no iniquity in not doing what he could not do, and no puniſhment due on that account, this being to puniſh him becauſe he did not an impoſſibility; and *Chriſt* by ſaying to all who had received *talents (r) negociate till I come*, demonſtrates he conceived they all had power ſo to do.

SECTION IX.—*7thly.* That which doth render this doctrine moſt worthy to be rejected by all who truly love their God and Savior, is this conſideration; that it unworthily reflects upon our good and gracious God, our bleſſed *Lord*, and merciful *high prieſt*, who is in ſcripture often ſaid, but by this doctrine is denied, to be *the Savior of the world.*

For *1ſt.* It in effect declares, that he who is in ſcripture ſtyled *love*, hath from eternity hated the greateſt portion of mankind, ſo far as to leave them under, and even condemn them to, a ſtate of everlaſting and inevitable miſery. For, if he himſelf ſaith, *(ſ) Jacob have I loved, and Eſau have I hated*, only becauſe he laid the *mountains and heritage of Eſau waſte*, is there not greater reaſon to ſay, he hated all thoſe ſouls whom he hath utterly excluded from any intereſt in that *Jeſus* who alone delivers from the wrath to come? If he is ſaid to *(t) hate his brother in his heart*, who ſuffers him to go on in his ſin without reproof, muſt not he hate thoſe ſouls much more, who by his decree of preterition concerning them, when he was deſigning the great work of man's redemption, hath laid them under a ſad neceſſity of ſinning, ſo as to be obnoxious to ſtill greater miſery? Our Lord makes it the particular caſe of *Judas*, that *(u) it had been better for him he had not been born;* whereas this doctrine makes it the caſe of all, ſave only the elect. Now can we imagine, that that God who will require the blood of ſouls from every *watchman* who doth not warn the ſinner to turn from his iniquity that he die not, ſhould himſelf leave them inevitably to periſh

(q) Matth. xxv. 26, 27.—*(r)* Luke xix. 13.—*(ſ)* Mal. i. 2, 3.—*(t)* Lev. xix. 17.—*(u)* Matth. xxvi. 24.

in it? So that what he doth threaten to him only, *(v) who being often reproved hardeneth his heart*, ſhould be the ſtate and caſe of almoſt all men before they came into the world, *viz. to be deſtroyed without remedy.*

2*dly*. It repreſents that God, who is continually declared in *ſcripture* to be a God *rich in goodneſs, plenteous in mercy, and of great pity* towards all his creatures, as having no bowels of compaſſion, no drop of mercy, no inclination to do good to the generality of his moſt noble creatures, obnoxious to death and endleſs miſery; and therefore as proper objects of his mercy and compaſſion, as thoſe whom *in his love and pity he redeemed*; but rather an unmoveable reſolution before they had a being, to withhold from them his lovingkindneſs and mercy, and to ſhut his bowels of compaſſion up againſt them. And is not this to repreſent our God and Savior more uncompaſſionate to the ſouls of men, than were that *prieſt* and *Levite* to their brother's body, who ſeeing him ready to periſh by his wounds, *(w)* paſſed unconcerned by another way? When this great *lord* ſaith to his ſervant, to whom he had forgiven the great debt, *(x) oughteſt not thou to have had compaſſion on thy fellow ſervant, even as I had pity upon thee?* Would not this doctrine teach him to anſwer, *Lord*, I have choſen to deal with him as thou dealeſt with the greateſt part of mankind, to whom thou never intendeſt to forgive the leaſt mite, and on whom thou wilt never have the leaſt compaſſion? And when the apoſtle inquires, *(y) if any man ſee his brother in need, and ſhutteth up his bowels of compaſſion from him, how dwelleth the love of God in him?* Would not this doctrine teach him to reply, even as it dwells in God himſelf towards the generality of mankind? To make this more apparent, let us conſider theſe four things:

1*ſt*. That God by ſending his Son to be the *Savior* of the world, or in giving him up to the death, had no other primary end than the glorifying himſelf in the ſalvation of men; *(z) he ſent his Son to be the propitiation for our ſins, that we might live through him*; *(a) that the world through him might be ſaved*; had therefore deſigned his death for the ſalvation of all men upon conditions poſſible to be performed by them, he muſt have glorified himſelf more, than by reſtraining the deſign of it only to the ſalvation of a few.

2*dly*. That the death of Chriſt was a ſufficient ſacrifice for the ſins of the whole world, and ſo might have procured a conditional pardon for all men as well as for the elect, had God been pleaſed to give him up to the death for us all.

(v) Prov. xxix. 1.—*(w)* Luke x. 31, 32.—*(x)* Matth. xviii. 33.—*(y)* 1 John iii. 17.—*(z)* 1 John iv. 9. 10.—*(a)* John iii. 17.

3*dly*. That it could be no ways more diſhonorable to God, or more inconſiſtent with his juſtice, wiſdom, hatred of ſin, or any other of his attributes, to have deſigned *Chriſt's* death for the ſalvation of all men, than to intend it only for the ſalvation of thoſe few whom they ſtyle the elect.

4*thly*. That they who are ſuppoſed to be excluded by God from any benefit by *Chriſt's* death, were as much the offſpring of the *Father of ſpirits*, and the *ſouls that he had made*, as much pertakers of the ſame nature in which our *Savior* ſuffered, and every whit as miſerable, and as much wanting an intereſt in our Lord's ſalutary paſſion, as they who are ſuppoſed to be the objects of the pardon and ſalvation purchaſed by our *Savior's* blood. Can it be then conſiſtent with the grace, goodneſs and mercy of the divine nature, and of the *lover of ſouls*, and the relation which this *father of ſpirits* beareth to them, to conſign the death of *Chriſt* to procure pardon and ſalvation only to a few, and to ſuffer the far greater part of ſouls which were equally his offſpring, as capable of ſalvation by the very ſame means, as miſerable, and ſo in the ſame need of pardon and ſalvation with the reſt; to remain inevitably miſerable only for want of God's deſigning the ſame ſacrifice for the procuring mercy to them as well as others?

If it be ſaid God doth this to declare his ſovereignty, or prerogative over his creatures, in ſhewing and denying mercy to whom he pleaſeth:

I anſwer, God never exerciſeth any ſovereignty, or prerogative over his creatures, which is repugnant to his rich grace, goodneſs, love, mercy and compaſſion to the ſouls which he hath made; and therefore never ſo as to leave the greateſt part of them obnoxious to eternal and inevitable ruin, when he hath a remedy provided ſufficient to prevent it, if he did not arbitrarily exclude them from it. When under the *Roman* and the *Grecian* government the *Father* had an abſolute power over his children, and in the *Eaſtern nations* the *Prince* had abſolute power over his ſubjects; would this prerogative and ſovereignty excuſe them from a ſeverity and rigor unworthy of a *Father* or a *Sovereign*, in leaving moſt of their ſubjects and their children under the extremeſt miſery, when by the very ſame means that a few of them have been reſcued from it, they might all have been ſo? And ſhall we then impute that rigor, want of natural affection and compaſſion to the lover of ſouls, and the benign government of our heavenly *Father*, which we could not but condemn and abhor in earthly *governors*, and in the *fathers of our fleſh*?

And 3*dly*. This opinion renders the God of truth and of ſincerity, and who hath *magnified his truth above all his name*,

so full of guile, deceit and insincerity, dissimulation and hypocrisy, that he who doth conceive God may address himself to his creatures without distinction, as in the *scripture* he continually doth, and yet hath left them destitute of a capacity of mercy, and of all ability to help themselves, may doubt of his sincerity and truth in all the declarations contained in his sacred word. For,

1*st*. It represents that God who declares expressly and affirmatively, that *he would have all men to be saved*, all men *to come to repentance*, and swears that the conversion of a sinner from that iniquity in which he may die would be highly pleasing to him; and negatively, that he *would not that any one should perish*, that he delighteth not in, would not the death of him that dies; denying to send his Son to die for their salvation, or to vouchsafe them means sufficient to repent and turn to him; and so rendering it impossible they should repent, or avoid perishing in their iniquity.

2*dly*. It represents him who declares, *he would have purged them who would not be purged, he would have gathered them who would not be gathered*; and inquires what could he have done more to enable them to bring forth good grapes, who only brought forth sower grapes; denying them any interest in the blood of cleansing, or any sufficient means to enable them to bring forth good grapes.

3*dly*. It introduceth that God, who, according to the whole tenor of the *scripture*, calls upon men without exception to repent and be converted, that their sins may be blotted out, and they may not die in them, sending all his *prophets* to reduce his people from their sinful courses, *because he had compassion on them*, inquiring of them, Why will you die? *Will you not be made clean? When shall it once be?* Yea, *waiting that he might be gracious*, and *stretching out his hand all the day long to a rebellious people*, and exercising the richness of his goodness, patience, and long suffering, *to bring them to repentance*; denying to the most of them to whom he thus affectionately speaks, any possibility of being made clean, of turning to him, or repenting, or escaping death.

4*thly*. It represents him who saith with the greatest passion, (*b*) *Oh that they were wise, that they would consider their latter end!* (*c*) *Oh that my people had hearkened to me, and* Israel *had walked in my way!* (*d*) *Oh that thou hadst hearkened to my commandments!* (*e*) *Oh that thou hadst known in this thy day the things which belong to thy peace*; and inquireth in the most affecting manner, (*f*) *How shall I give*

(*b*) Deut. v. 29.—(*c*) Psal. lxxxi. 13.—(*d*) Isa. xlviii. 18.—(*e*) Luke xix. 42.—(*f*) Hos. xi. 8.

thee up, Ephraim? *How shall I deliver thee*, Israel? *How shall I make thee as* Admah? *How shall I set thee as* Zeboim? *My heart is turned in me, my repentings are kindled*; after all these seeming transports of affection and desire of their welfare, and yearning bowels of compassion, refusing to have the least compassion for them, and decreeing to leave them without a *Savior*, without means of being spiritually wise, truly obedient, or having any saving knowledge of the things belonging to their peace.

5thly. It represents him as one encouraging the foolish, and the scorner, *(g) to turn at his reproof*, by a promise of *pouring his spirit on him*; the simple *(h) to forsake the foolish and live*; the wicked man *(i) to forsake his way, and turn to the Lord that he may be abundantly pardoned*; *(k)* to *cease from evil, and learn to do well, that though his sins were as crimson he might be white as wool*; yea, more concerned to find the lost sheep, than for the ninetynine that went not astray, and rejoicing more at the return of his prodigal Son, than in him who never wandered from him; yet leaving the generality of men under an incapacity to return from their simplicity and folly, or to cease to do evil; leaving the prodigal to famish on his husks, and the lost sheep without ability to return to the shepherd of his soul.

Section 10.—*Lastly.* This doctrine is visibly destructive of almost all the acts of piety and virtue. And,

1st. All prayer and supplication is the duty of all *christians*; *(l)* it is to be performed by them in every place, and at all times *(m) without ceasing*; it is to be offered up for all *christians*, and all men, and this in faith, believing that we shall receive our petitions; *(n)* and all these prayers are to be put up *in the name of Christ*, imploring all mercies and blessings for his sake, and through his meritorious passion, which how can we do seriously, and in faith, if we may reasonably question whether Christ's merits do respect us, or are available in our behalf? How can we do this for all men, provided God himself hath taught us that his Son never died for all, nor did he design his passion for the benefit of all, but only for the benefit of his elect; for whom alone we cannot pray, because we cannot know them? Moreover, we have no access to God the *Father* but by him by whom *(o) we are brought nigh to God*; it is through faith in *(p) him we have this freedom of access with confidence*; it is only *through the blood of Jesus* that we can come to God *with full assurance of faith*; how therefore

(g) Prov. i. 23.—*(h)* Prov. ix. 6.—*(i)* Isa. v. 7.—*(k)* Chap. i. 16, 18.—*(l)* Eph. vi. 18.—*(m)* 1 Thess. v. 17.—*(n)* 1 Tim. ii. 1, 8.—*(o)* Eph. ii. 13, 18.—*(p)* Heb. x. 19, 20.

can we have acceſs to him in our prayers for pardon, or for any other ſpiritual bleſſings for all men through him, or through the blood of Chriſt, if he did not ſhed his blood for all? (q) *I exhort*, ſaith the *apoſtle, that prayers and intereſſions* for ſpiritual bleſſings, *deprecations* for the averting of thoſe judgments which our ſins deſerve, and *giving of thanks* for the bleſſings which they have received, *be made for all men*. Now if, as there we read, *God would have all men to be ſaved*, and Chriſt hath given himſelf *a ranſom for all*; it is eaſy to diſcern how we may pray in faith for all theſe bleſſings to all men; but if, according to the doctrine maintained in expreſs contradiction to theſe words, Chriſt did not give himſelf *a ranſom for all*, but for the elect only, who are known to God alone; and if God intended not the ſalvation of all men, but of his elect only, it is hard to conceive how we ſhould thus pray for all in faith, ſince it muſt then be certain that we cannot put up our petitions for them in the name, and through the merits of that *Jeſus* who never died for the moſt of them, or have a freedom of acceſs to the *Father* for them through that blood which by him never was intended to be ſhed to procure pardon, or any other ſpiritual bleſſing for them. (r) *I will*, ſaith the ſame *apoſtle, that men pray every where, lifting up pure hands without doubting*: Which precept how can any man obſerve? *i. e.* How can he pray with confidence, who is not aſſured that Chriſt is his and their Savior for whom he prays? Or that God, for Chriſt's ſake, is diſpoſed to grant his requeſt? It is a great encouragement to pray for pardon, and for the ſaving grace of God, to believe that God is truly willing and deſirous to afford them to all that do thus aſk and ſeek them, and are ready to uſe the means preſcribed by him to enjoy them; and that his *Savior* died to procure this pardon, and theſe bleſſings to all men thus deſirous of them, thus willing to do all they can to have them. Whereas the contrary apprehenſion muſt needs damp devotion, and render us unable to come to God with that faith he ſo expreſsly doth require, and without that *doubtfulneſs* and doublemindedneſs he as expreſsly doth forbid; for when a man muſt thus conceive within himſelf, perhaps God hath loved me; perhaps he from eternity hath paſſed an act of preterition on me, and ſo can never have any regard to my welfare; perhaps Chriſt died to procure pardon and ſalvation for me upon poſſible and reaſonable terms, if I be willing to perform them; perhaps he never intended to procure any bleſſing for me by his death; ſurely he can apply himſelf to God for any of theſe bleſſings but faintly and diſtruſtfully,

(q) 1 Tim. ii. 1.—(r) Ver. 8.

who is thus taught to doubt whether he hath any *redeemer* or *mediator*, or not.

2*dly*. It is the duty of all chriſtians *(ſ) to give thanks always for all things to God in the name of our Lord Jeſus Chriſt, (t) to offer the ſacrifice of praiſe continually by him, (u) to give thanks to God the Father by him. (w) In every thing give thanks*, ſaith the *apoſtle, for this is the will of God in Chriſt Jeſus concerning you*; and this we are to do for all men. That opinion therefore which obſtructs this gratitude, which deprives God of his praiſe, and ſtops our mouths from being opened in thankſgivings to him, muſt be repugnant both to *ſcripture*, and to reaſon. Now ſure moſt men can never be obliged to thank God for ſending his Son into the world, if he was never ſent with a deſign of doing good to them; or Chriſt for their redemption, if they were not redeemed by him; they cannot heartily reſent the kindneſs of their God and Savior, who know not that he is their Savior, or that his kindneſs ever was deſigned for them, or will be extended to them; they cannot give thanks to God *for all men*, who are obliged to believe he hath no kindneſs for the greateſt part of men; ſo that either *Chriſt* is an univerſal *Savior*, or the greateſt part of *chriſtians* are diſobliged and incapacitated reaſonably to thank or to praiſe him for any thing that he hath done or ſuffered. If indeed God to redeem men from eternal miſery was ſo kindly affected towards them, as to provide for all that were obnoxious to it, a *Savior* from the wrath to come, all men may eaſily diſcern how much they are obliged to praiſe and celebrate him for his favor and mercy. If our Lord Jeſus *for us men and for our ſalvation came down from heaven, and was made man, and was crucified for us under* Pontius Pilate, then may we ſay with *ſaints* and *angels, (x) worthy is the Lamb that was ſlain to receive honor, and glory, and bleſſing, for he hath redeemed us to God by his blood*. But then ſuppoſing *Chriſt* is not the redeemer of all, but of thoſe only who ſhall be finally ſaved, theſe grounds of thankfulneſs cannot reſpect all *chriſtians*, but rather thoſe alone who are aſſured of their ſalvation.

3*dly*. The great duty required both of *Jew* and *Gentile*, *is to love the Lord with all our hearts*; this, ſaith our *Lord*, is the *great commandment* moſt certainly obliging all mankind. Now if God hath been ſo kindly affected to all *men*, ſo careful of their welfare, as, for procuring and promoting their ſalvation, to ſend his own beloved Son to be their *Savior*, and to give him up to the death that they might live through him,

(ſ) Eph. v. 20.——*(t)* Heb. xiii. 15.——*(u)* 1 Theſſ. v. 18.——*(w)* 1 Tim. ii. 1.——*(x)* Rev. v. 9, 12.

that he doth heartily deſign their happineſs, and hath put no bar on his part to the obtaining of it; they muſt have then the higheſt obligations to love him as their gracious friend and benefactor, and to ſay with the royal *Pſalmiſt*, *(y) Love the Lord, O my ſoul, and forget not all his benefits, who redeemeth thy life from deſtruction, and crowneth thee with mercy, and with loving kindneſs*; but if he intended no ſuch kindneſs to the greateſt part of mankind, what motive can they have to love him who never had any love to their ſouls? Surely they cannot be obliged to love him for that redemption which never was intended for them, or for that grace which will not be vouchſafed to them.

4thly. The doctrine of general redemption layeth the greateſt obligations on us to fear the Lord and his goodneſs, and to perform our duty to him from the reſentment of his kindneſs to us, and the aſſurance it affords us that our ſincere endeavor to perform it will find acceptance with him. For if God thus loved us firſt, ſurely we all ſtand bound to ſhew our love to him again by that obedience which is the only teſt of our ſincere affection; if *Chriſt* hath bought us with the price of his own precious blood, we ought to *glorify him with our ſouls and bodies which are his*. But how can he be moved to ſerve God in conſideration of theſe benefits, who is ignorant that they were intended for him? How can any man apply himſelf cheerfully to ſerve that God, whoſe favorable inclination towards him, whoſe readineſs to accept his ſervice he doubteth of. It is partly the benefits we have received, and partly the advantages we may receive from a *ſuperior*, which are the prevailing motives to ſerve him. If then God never intended any benefit to the greateſt part of mankind, if they have no beloved through whom their perſons and performances can be accepted, if through the want of an intereſt in *Chriſt* they never can have any advantage by him, or any ſpiritual bleſſing; muſt they not be entirely deprived of theſe prevailing motives to the ſervice of their God and Savior?

5thly. The doctrine of univerſal redemption tends highly to the promotion of God's glory, it gives him the glory of his free love, rich goodneſs, great mercy and compaſſion to the ſons of men, far above the contrary doctrine; for if to redeem any doth magnify his goodneſs, to redeem many doth increaſe it, to redeem all doth advance it to the higheſt pitch; for the more are benefited the greater is the glory of the benefactor. For ſhould a *King* finding *five thouſand* of his ſubjects under miſerable thraldom redeem *one hundred* of them,

(y) Pſal. ciii. 1, 2, 3.

leaving the reſt, as worthy of his favor, and in equal need of it, to periſh in their miſery; would he magnify his love, goodneſs, his pity and compaſſion to them as much as if he had extended his love and goodneſs to them all? Had they all forfeited equally his favor, would his mercy be as much magnified in pardoning a hundred of them, as in pardoning them all? If the *King* ſhould declare that now was the time *his love* unto his ſubjects *ſhould appear*, that he would *ſhew himſelf gracious* to them all, and that *he delighted in exerciſing loving kindneſs* to them all, and was *unwilling any one of them ſhould periſh*, that he had tender bowels of compaſſion for them, and that whoſoever of them was not redeemed and ſaved, were *deſpiſers* of his *rich goodneſs*, and neglectors of his *great ſalvation*: would it not highly tend to his diſhonor, that after all theſe declarations he intended not his favor to any more of them? Would not all men think he acted inſincerely, and very unſuitably to theſe declarations of his love and kindneſs to them all? And ſhall we then impute this to the great God of love, our heavenly *Father*, and benign *governor*, which in an earthly *Prince* we ſhould account deluſory and inſincere, inhuman and unmerciful?

6thly. This doctrine of general redemption doth beſt inſtruct us how to imitate the goodneſs, mercy and compaſſion of our God, even by being kind and merciful to all, and ready to procure, as much as in us lies, the welfare of all men. We are called *(z) to love our enemies, and to be kind to them that hate us, (a) and to do good to them, that we may be the children of our heavenly Father, (b) may be merciful as our Father is merciful, he being kind to the unthankful and the evil*; and are thus *taught of God to love one another, and to abound in love one to another, and to all men, (c) to be kind one to another, tender hearted, forgiving one another even as God for Chriſt's ſake hath forgiven us*; and that no forgiveneſs is to be expected from God's hands, *(d) if we do not every one from his heart forgive his brother's treſpaſſes*. Now if God's love to men be not as large as the affection and deſire of doing good muſt be in us, if he be not as ready to forgive every one that repents their treſpaſſes, as we are bound to be, how can we be obliged to this extenſive charity and mercy by his example, and bound to exerciſe it that we may be like him? And not rather bound to contract our love and mercy, leſt we ſhould exceed our pattern, and ſhould overact him? Should we imagine that the bowels of God's love and mercy were confined to ſome few, and all that *Chriſt* did and

(z) Matth. v. 44, 48.——*(a)* Luke vi. 32, 36.——*(b)* 1 Theſſ. iii. 12. iv. 9.——*(c)* Eph. iv. 32.——*(d)* Matth. xviii 35.

ſuffered was only deſigned for the good of a ſmall remnant of mankind, to imitate this God would be, for any thing I can diſcern to the contrary, to pretend kindneſs to mankind, in general, but only to intend it to ſome few[e]; whereas if God is truly willing to have mercy upon all, if he delivered up his Son for us all, our love and mercy, would we be imitators of him, muſt be truly general.

Anſwer. Nor is it a ſufficient anſwer to this argument to ſay that God is kind to all in temporals, by *(e) giving unto all men fruitful ſeaſons, (f) cauſing his ſun to ſhine, and his rain to fall upon the evil and the good.* For,

Reply.—1*ſt.* If all theſe temporal enjoyments without that grace and intereſt in Chriſt which is denied them, can only be abuſed to the aggravation of their guilt and puniſhment, what kindneſs is it to enjoy them?

2*dly.* This is a farther confirmation of our doctrine; for if God be ſo bountiful to all men in things temporal, if he preſerves their life from deſtruction, if he *freely openeth his hand, and filleth all things living with plenteouſneſs;* can we think that he ſhould altogether neglect their ſpiritual eſtate, and leave their ſouls to ſtarve and periſh everlaſtingly without uſing any means for their recovery? Doth *God take care for oxen* more than men, ſaith the *apoſtle?* Doth he, I ſay, who takes ſuch care of human bodies, make no proviſion for their ſouls? He that *giveth to all men life, breath, and all things,* will he withhold from any the beſt of gifts, and moſt worthy of him to give, that grace by which alone they are enabled to ſerve and glorify him, and do what is well pleaſing in his ſight? *(g) They think unworthily of God,* ſaith the *Pagan philoſopher, who repreſent him liberal in giving leſſer matters,* περὶ δὲ τὰ κρείττω ἀπορὸν, *but ſparing in the gifts of piety and virtue,* eſpecially ſeeing he hath declared that he confers theſe temporal enjoyments on them on purpoſe to engage them to ſeek and ſerve him, and to be thankful to him, expecting they ſhould have theſe ſpiritual effects upon them, *(h) that they ſhould fear the Lord their God who giveth them rain, the former and the latter in his ſeaſon, and reſerveth to them the appointed weeks of harveſt; and (i) to inſtruct them that they ſhould ſeek the Lord ſo as to find him;* where to ſeek the Lord is ſo to ſeek after him that they might truly know and worſhip him as God. To find him is to obtain his grace and favor, and to find him good and propitious to them, *and a rewarder of them who diligently ſeek him:* as hath been largely proved. Note on Acts xvii. 27. and on Acts xiv. 17.

(e) Acts xiv. 17.——*(f)* Matth. v. 45.——*(g)* M. Tyrius, Diſſert. xxii. p. 216.——*(h)* Jer. v. 24.——*(i)* Acts xvii. 25, 27.

7thly. This truth adminiſters juſt ground of comfort to the greateſt ſinner, when through the terror of God's threats, and the convictions of his conſcience, he is forced to cry out, *O miſerable man that I am!* It is indeed but little comfort that we can adminiſter to him upon this ſuppoſition, that *Chriſt* only died for, and that God will only give ſufficient grace to, a ſmall remnant of mankind; ſince then it is great odds againſt him, that he is not of that little number, and ſo his hope can be but little; but if we can aſſure him that Chriſt *taſted death for every man*, and intercedeth now in heaven for every penitent believer, and that God will graciouſly admit of the return of every *prodigal* to him, that he delights to ſee it, that he exceedingly rejoiceth at the return of every loſt ſheep, that he has told us, *as he lives*, he takes the greateſt pleaſure in it, and that he hath been thus long-ſuffering to him in particular, *becauſe he is not willing he ſhould periſh but rather ſhould come unto repentance*; he can have no juſt reaſon to continue in a deſponding ſtate, but thankfully admiring the greatneſs of his patience, to reſolve now to be *led by it to repentance*, and to ſet cheerfully upon the means preſcribed for his reformation, as knowing that *the Lord will be with him.*

Laſtly. This doctrine gives life and energy to all our exhortations to the ſinner to return and live; whereas the contrary perſuaſion robs them of their ſtrength and virtue. For were not God willing that *all men ſhould be ſaved and come to repentance*, or had not Chriſt died for them, our exhortations to our whole congregation to believe and repent would be vain and ſinful; for then we ſhould exhort the greateſt part of them to do that which God was not willing they ſhould do, and ſhould inform them that he wills what he doth not. We know not how to put the queſtion to them ſeriouſly, *why they will die?* If we know nothing to the contrary but that it is the will, and the decree of God that they ſhould die; or to inquire, *how they will eſcape, if they neglect ſo great ſalvation?* If it might never be deſigned for them, or if they had no power to help it; but we may briſkly put the queſtion, *how ſhall we eſcape, if we neglect that great ſalvation* which is freely tendred to, and was certainly deſigned for us, and which we cannot miſs of but by our vile neglect of grace, vouchſafed on purpoſe that we might obtain it. We may inquire boldly, *why deſpiſeſt thou the riches of that goodneſs* which was vouchſafed on purpoſe *to lead thee to repentance?* And that *long ſuffering* which was deſigned to prevent thy ruin? *Why will you die*, when God is ſo unwilling you ſhould periſh, and is ſo paſſionately deſirous you ſhould be forever happy? Why, after all his great compaſſions for you, will you have no pity on

yourselves? Why will you choose to be the objects of his wrath, when there is nothing wanting on his part to make you objects of his everlasting love? If so, must not our mouths eternally be stopped when God shall plead in fury with us, or only opened to confess *we have destroyed ourselves, when of him would have been our safety?*

SECTION XI.—Now from these considerations we shall discern an easy answer to an objection levelled against the force of them, *viz.* that after all our quarrelling about this affair, we seem both at last to say the same thing; the one that Christ will save none but the elect; the other that he will only save those who perform he conditions of the *new covenant.* Now these are the same men both for number and quality. And the actual salvation of men being not enlarged by this doctrine, it seems not to be much more worthy of God, or to represent him more a lover of souls, or more concerned for their welfare than the other. To this I answer,

Answer. That though the persons saved, be eventually the same, yet the doctrine is by no means the same; nor is the honor of God as much consulted, or his love to souls as much demonstrated by the one as by the other. For,

1*st.* Is it the same thing to say salvation was by God's gracious promise intended even for them that perish, so that they could not have missed of it, but by fastidious contempt of God's rich grace vouchsafed to prevent their ruin, and by acting in plain contradiction to the reason, conscience, and natural desires of mankind; and being deaf to all those powerful motives to repent and live, the gospel offers; and to say that no salvation ever was by God designed for them, nor any grace afforded which could make it possible for them not to perish?

2*dly.* Is it of the same import to say the greatest part of the world cannot be saved, because that God, *of whom cometh salvation*, designed no salvation for them, and the *Savior* of men died not for them; and so if they are damned for unbelief, they must be damned for what they neither could do, nor were by any law of God obliged to do, that is for no transgression? And to say they cannot be saved because they would not come to that *Jesus* who died for them that they might have life; they would not obey the commands of that God, who, out of love to them, *sent his Son into the world, that the world by him might be saved?* No, not when he condescended to beseech them to be reconciled to him, and gave them all the necessary means of salvation, and all the incitements that could be offered to reasonable creatures to improve them to that end.

3*dly.* Is it all one to say men are not saved because they want sufficient means on God's part to render their salvation

poſſible? And to ſay, they only are not ſaved, becauſe when they have ſalvation freely tendered to them, and means ſufficient to obtain it, and the moſt powerful inducements to uſe them to that end, they ſtubbornly refuſe, they willfully deſpiſe and wickedly neglect this *great ſalvation.*

4thly. Is it a thing as worthy of God to repreſent the God of love as an hater of the greateſt part of mankind, as to ſay he truly loves them, and paſſionately deſires their ſalvation? Or that God, who is *rich in goodneſs, plenteous in mercy, and of great pity* to men, as one who had determined, before he made them, to withhold from the greateſt part of men, his ſaving goodneſs, mercy and compaſſion; as it is to repreſent him extending his rich goodneſs, mercy and compaſſion to all the ſouls that he hath made? Is it all one to repreſent the God of truth and ſincerity, full of guile, deceit, diſſimulation and hypocriſy; and to repreſent him truly declaring *he would have all men to be ſaved*, and ſincerely promiſing ſalvation to them upon terms poſſible and reaſonable, and which can only be refuſed by men who wilfully deſpiſe, and wickedly neglect that ſalvation which they might obtain? And,

Laſtly. Is it the ſame thing to advance a doctrine which is viſibly deſtructive of all the acts of piety and virtue, faith and repentance; of all encouragements to pray to God, to praiſe him for his mercies; to love, to fear, to ſerve, to glorify him, and to imitate his exemplary perfections; as to aſſert a doctrine which plainly doth encourage and lay the higheſt obligations on men to the performance of theſe duties? If not, then though the perſons eventually ſaved will be the ſame, the doctrine which is cloyed with all theſe abſurdities, can never be the ſame with that which is entirely free from them.

Objection 2. And whereas it is further ſaid, that God is no debtor to any man; he was at perfect freedom whether he would ſhew mercy to any, or make proviſion for the ſalvation of the ſmalleſt number; and ſo he could not be termed unmerciful, had he made no proviſion for the ſalvation of any, much leſs in not making proviſion for the ſalvation of all. To this I anſwer,

1ſt. That God is no debtor to the righteous, they being only *(k) unprofitable ſervants when they have done their beſt*, and therefore not thankworthy, ſaith our Lord; but is it therefore conſiſtent with his love to righteouſneſs, to call men to the greateſt ſelfdenial and ſufferings for his ſake, and not reward their conſtancy to him? Why then doth the *apoſtle* ſay *(l) it is a righteous thing with God, to recompence to you that are troubled reſt with us*, ſince otherwiſe they would be

(k) Luke xvii. 10.—*(l)* 2 Theſſ. i. 6. *See the note there.*

obliged to perſeverance to the end, and to be faithful to the death without the proſpect of a recompence, and ſo without ſufficient motive ſo to do. Or is it conſiſtent with his truth to promiſe them a reward, and not perform it? Why then doth the *apoſtle* ſay, his promiſe gives *(m) ſtrong conſolation*, becauſe *it is impoſſible for God to lie?* He doth not owe them that aſſiſtance he affords them under theſe ſufferings, and yet the *apoſtle* ſaith, *(n) God is faithful, who will not ſuffer you to be tempted above what you are able*, &c.

Again, God is no debtor to the ſinner, though he is ſo to God; but is he therefore not obliged by his hatred of ſin, and by his threats, and by that juſtice which inclines him to deal with all men *according to their works*, to puniſh the offender? So in like manner God is no debtor to any man; but yet he is moſt certainly obliged by the perfection of his own nature to act ſuitably to his attributes; his juſtice therefore binds him not to command on the ſevereſt penalties what he knows his ſervants were by him made and ſent into the world unable to perform; or to forbid, on pain of his eternal wrath, what they were never able to avoid; and his ſincerity and truth oblige him not to encourage them to do that which he knows they cannot do; and yet in all theſe caſes he is antecedently reſolved not to enable them to do, or to avoid. Gods grace they ſay is free, and he is not obliged to give it. I anſwer, this is true, if he doth not require that which cannot be performed without it; but to exact what I can never do without it under the moſt dreadful penalties, and yet deny that grace, is to act like thoſe *Egyptian taſkmaſters*, who called for *brick, when they allowed no ſtraw.*

Anſwer 2.—2*dly*. I verily believe, that if a good and gracious God will give being to any man, he is obliged by his goodneſs to render that being capable of enjoying the natural deſires he hath implanted in it, or at leaſt not to make it ſo as that it ſhould be better it had never been; or that it unavoidably ſhould be ſubject to ſuch miſeries as render its condition worſe than not being. And 2*dly*. That if he would make a creature under an obligation to ſerve him, he muſt preſcribe laws by which he will be ſerved, and annex rewards to his obedience, and penalties to his refuſal of obedience to them, according to thoſe words of the apoſtle, *(o) he that cometh to God muſt believe that he is, and that he is a rewarder of them that diligently ſeek him*; for what engagement, what motive can he have to ſerve him, who neither can expect advantage by his obedience, or diſadvantage by neglecting it? And certain it is, that God never made any man otherwiſe; God

(m) Heb. vi. 18.—*(n)* 1 Cor. x. 13.—*(o)* Heb. xi. 6.

therefore is so much a debtor to his own wisdom, justice and goodness, that we may be sure he never could make any man to be inevitably miserable, or under a worse state than nonexistence; and never made a man to serve him without ability, or a sufficient motive so to do. Now the *Corollaries*, or inferences, which follow necessarily from this doctrine, are two.

SECTION XII.—*1st.* That God hath passed no absolute decree of reprobation upon the greatest part of mankind; that is, he hath not absolutely decreed to exclude the greatest part of them from saving mercy; and then by an immediate consequence it follows, that there is no absolute decree of election of a certain number of particular persons to salvation: For, as (*p*) *Tertullian* truly saith, prælatio unius sine alterius contumelia esse non potest, nec ulla electio non reprobatione componitur, *there can be no election of some, without the preterition of the rest.*

2dly. That he hath not made it absolutely necessary to the salvation of all men to do those things which they, without the assistance of his special grace, can never do, and yet hath peremptorily determined not to vouchsafe that grace to many of them; this being in effect an absolute decree of reprobation, or that which leaves these men under an absolute exclusion from salvation, and so under a sad necessity of suffering the wrath to come. And can any reasonable man imagine that God should be unwilling any man should perish; yea, that he should send his Son into the world, that *whosoever believeth in him should not perish*; and yet himself decree, that they should perish, or be externally excluded from his saving mercy? That he should truly be desirous that *all should come unto repentance*, and not be willing to vouchsafe that grace without which they cannot repent? After those solemn declarations God hath made, that *he would not the death of him that dies, but would have all men to be saved*; after his sacred oath by his own life, that he *delights not in the death of sinners*, but would *they should return and live*: After all his serious commands, his frequent calls and invitations of all men to repentance that they may not perish; after his inquiries and expostulations, (*q*) *why will you die, will you not be made clean, when shall it once be?* and his complaints of the impenitent, *that they would not turn and seek God; they would not come to him that they might have life*; after such pathetical desires as these, *Oh that there were such a heart in them that they would fear me always! Oh that they had known the things which did belong to their peace!* After he hath declared to all his readiness to

(*p*) *Apol.* c. 13. *ad Nat.* c. 10.——(*q*) Jer. xiii. 27.

pardon, his delight in ſhewing mercy, and that the riches of his goodneſs and longſuffering is deſigned to lead them to repentance; after his frequent declarations that *he would have gathered them who would not be gathered*, he would have purged them who were not purged; and that he had done all that could be reaſonably expected from him for that end; after his expreſs declaration, that *he ſent not his Son into the world to condemn the world, but that the world through him might be ſaved*; I ſay, after all theſe things, to dream of any abſolute decree of God excluding moſt of them he ſpeaks of, or thus addreſſes himſelf to, from a poſſibility of repenting that they might be ſaved, or doubt his willingneſs to afford them grace ſufficient to perform this duty, is to caſt an horrible reproach upon the truth and the ſincerity of God, and in effect to ſay he only tenders ſalvation to the moſt upon impoſſible conditions, and only doth delude them with vain hopes.

SECTION XIII.—I ſhould now proceed to the confirmation of this doctrine from the ſuffrage of all antiquity; but this is ſufficiently done by *(r) Voſſius*, in his *Hiſtoria Pelagiana*, where he aſſerts and proves,

1*ſt*. That Veteris hæc eccleſiæ ſententia fuit, velle Deum converſionem et ſalutem omnium; *the doctrine of the ancient church was this, that God would have all men to be converted and ſaved.*

2*dly*. That *(ſ)* Veteris eccleſiæ judicium fuit, chriſtum pro culpa univerſali hominibus providiſſe et remedio univerſali, ſolvendo λύτρον infiniti pretii, ne ejus defectu periret quiſquam; *this was the judgment of the ancient church, that Chriſt had provided for the fault of all men by an univerſal remedy, viz. by paying a price of infinite value, leſt any one ſhould periſh through the defect of it.*

3*dly*. This is more copiouſly done by *(t)* Mr. *Dally*, by producing the teſtimonies of the *ancients* from the firſt to the twelfth century, and concluding thus, certè qui chriſtum pro ſolis electis mortuum abſolute dixerit octo prioribus chriſtianiſmi ſeculis invenio neminem; *certainly I find not one man who, during the eight firſt ages of chriſtianity, ever ſaid expreſsly, that Chriſt died only for the elect.*

(r) Lib. 7. Theſ. 2. from p. 633 to 656.——*(ſ)* L. 7. Th. 3. 6. 656. ad p. 670.——*(t)* Apol. from p. 753. to p. 944.

CHAPTER VII.

I PROCEED, lastly, to consider the objections made from rational accounts against this doctrine, *viz.*

SECTION I.—*Objection* 1. It is not reasonable to believe that Christ should die in vain, with respect to any, whereas if he had died for all, he must have died in vain, with respect to the greatest part of mankind.

Answer. To this the answer is apparent, it being evident, that all those acts of divine grace, whose effect depends upon the will of man, or which are offered to him upon conditions which he may perform or not, are, through man's wickedness, too oft done, and offered in vain, as that imports their being done, and offered without any benefit man receiveth by them: For instance, how do both *(a) Moses* and the *(b) Psalmist* magnify the divine goodness in giving his word, and making known his *statutes and his ordinances to Israel?* and yet the prophet *Jeremy* introduceth God complaining thus of them who knew not the judgments and the law of the Lord, *(c) In vain hath he made it, the pen of the Scribe is in vain.* Again, are not God's fatherly corrections designed for the good of his children, to teach them *(d) wisdom by the rod,* and obedience by the things they suffer; and make them say, *(e) I have borne correction, I will not offend any more:* and yet when they had lost this good effect upon them, doth not God say *(f) in vain have I smitten them, they have refused to receive correction?* Was not the publication of the gospel to the *Gentiles* the greatest blessing that ever God vouchsafed to them; and yet doth not the *apostle* of the *Gentiles* say to the *Galatians* thus *(g) I am afraid of you, lest I have bestowed upon you labor in vain?* Does he not write to the *Thessalonians* thus, *(h) I sent to know your state, lest the tempter should have tempted you, and our labor be in vain?* Does he not exhort the *Philippians (i) to hold fast the word of life, that he might rejoice that he had not run in vain, nor labored in vain?* What an infinite mercy was it that *the grace of God which*

(a) Deut. iv. 6, 7, 8.——*(b)* Psal. cxlvii. 19, 20.——*(c)* Jer. viii. 8.——*(d)* Prov. xxvi. 19.—Micah vi. 9.——*(e)* Job xxxiv. 31.——*(f)* Jer. ii. 30.——*(g)* Gal. iv. 11.——*(h)* 1 Thes. iii. 5.——*(i)* Phil. ii. 16.

brings ſalvation had appeared to all men; and yet doth not the *apoſtle* earneſtly beſeech the *Corinthians (k) that they would not receive this grace of God in vain?* And doth not this ſignify his fears they might do ſo? And to come to the inſtance of this objection, when the *evangelical prophet* foretells of *Chriſt's* being ſent to the ſtubborn *Jews*, doth he not introduce him thus complaining, *(l) I have labored in vain, I have ſpent my ſtrength in vain?* Doth not St. *Paul* declare to his *Galatians*, that if they yet ſought to be juſtified by the law, *(m) Chriſt ſhould profit them nothing; he was become of none effect to them*, and ſo, as to them, he was *dead in vain?* To ſay indeed Chriſt died to no purpoſe, or to no good end, is a great abſurdity; but to ſay he died in vain, eventually, for them who will not repent or believe in him, is none at all.

SECTION II.—*Objection* 2.—*2dly.* It is objected, that a general will that all men ſhould be ſaved, carries ſome marks of imperfection in it, as repreſenting God wiſhing ſomewhat which he would not accompliſh; whereas infinite perfection can wiſh nothing but what it can execute, and if it be fit for him to wiſh it, it muſt be fit for him to execute it.

Anſwer. This objection advances a metaphyſical nicety againſt the cleareſt revelations of the *holy ſcripture*; for if God wills, or in the *ſcripture* import, wiſheth nothing but what he alſo doth think fit to execute, what is the meaning of all theſe paſſionate expreſſions? *(n) Oh, that my people had hearkened to me, and Iſrael had walked in my ways*, even that *Iſrael*, whom for rejecting me, I have now *given up to her own hearts luſts; (o) O that thou hadſt hearkened to my commandments; (p) Oh that they were wiſe, that they would conſider their latter end*, ſaith God to the ſame obſtinate revolting people; and after ſuch ſerious wiſhes, can any one be tempted to believe God did not ſeriouſly deſire it ſhould be otherwiſe with them, and even do all that it was fit for him to do, in order that it might be otherwiſe? Why elſe doth he inquire, *(q) What could I have done more to make* my vineyard *fruitful?* When our Saviour ſpeaks thus to the *Jews*, *How oft would I have gathered you as a hen gathereth her chickens under her wings*; and ſays, *Oh that thou hadſt known in this thy day, the things that do belong to thy peace*, weeping at her neglect to do ſo; can we reaſonably doubt the truth, or the ſincerity of his deſire for their good, though through their infidelity and perverſeneſs he did not procure it? Or will any body

(k) 2 Cor. vi. 1. — (l) Iſa. xlix. 4. — (m) Gal. v. 2, 3. — (n) Pſal. lxxxi. 12, 13. — (o) Iſa. xlviii. 17. — (p) Deut. xxxii. 29. — (q) Iſa. v. 5, 6.

ſay, he did not all that on his part was fitting to be done towards their reformation?

2*dly*. Let us conſider the dreadful conſequences of this aſſertion, that God wills not what he ſees not fit to execute, they being plainly theſe; that God is not willing any ſhould obey his will, who doth not obey it; that he is not unwilling any one ſhould ſin, whom he reſtrains not from it, and that he is not willing any one ſhould repent, who doth not repent; that when they ſtill continue, and even die in their impenitency, they do nothing contrary to the will of God, becauſe they do nothing he ſaw fit to hinder; and can there be any force in an objection of which theſe are the plain, but dreadful conſequences? Like to this,

SECTION III.—*Objection* 3.—3*dly*. Is that objection, that if Chriſt died for all men, and all are not ſaved, the wiſdom of God muſt be defective and imperfect; for to fall ſhort of what a man intends, argues a deficiency in point of wiſdom.

Anſwer. If this be ſo, then every *prince* that cannot make his ſubjects as good as he intends they ſhould be, every parent that cannot make his children ſo, every good *maſter* that cannot prevail with his ſervants to be ſo, every man that cannot perſuade his friend or neighbor to be as good as he would have him to be, and every ſchoolmaſter who cannot make his ſcholar as learned as he intends he ſhould be, muſt be deficient in wiſdom; which yet it is ridiculous to affirm, ſeeing to make a perſon who hath a freedom over his own will, to be what any good and wiſe man doth intend he ſhould be, depends not wholly on his wiſdom or perſuaſion, but on the diſpoſition and inclination of him with whom he hath to do, to hearken to, and comply with his perſuaſions. The ſuppoſition therefore of this objection muſt be falſe. And,

2*dly*. If a God perfect in wiſdom can intend nothing but what he actually doth compaſs and perform, it plainly follows, that he intended not by his prohibition of ſin that any perſon ſhould avoid, or abſtain from it, who doth not actually do ſo; or by his exhortations to repentance, holineſs, obedience, that any perſon ſhould repent, be holy, or obedient, who is not actually ſo; and why then doth he blame, or puniſh them for that iniquity he never did intend they ſhould avoid, or for the want of that repentance and obedience he never did intend they ſhould perform? Like to this is a

SECTION IV.—*Objection* 4. *Fourth* objection, which ſaith, if Chriſt died for all men, and all men are not ſaved, then is not God omnipotent, ſince he could not apply to them that benefit which he was willing ſhould be procured for them.

Answer 1st. When it is said in *scripture* that God could not do this or that, this doth not signify a want of power in him to do it, but a want of will and a perverseness or evil disposition in others obstructing his kind influences on, or intentions towards them. As when God inquires *(r) What could I have done more for my vineyard which I have not done?* When he saith, *(s) Though Moses and Samuel stood before me, my mind could not be towards this people;* and the prophet, that *(t) the Lord could no longer forbear, because of their abominations;* as then Christ *(u) could do no mighty works* in his own country, because of their unbelief; so here the benefit which by the death of Christ is procured for all who do believe in him, cannot by God be applied to men obstinately rejecting Christ, and refusing to own him as their Savior, because of their unbelief.

Answer 2dly. According to this way of arguing, it follows, that if all men do not actually enjoy what God is willing they should have, or be partakers of all the benefits conditionally intended by him, or by his Son procured for them, he cannot be omnipotent; and why then doth he say, *(v) We would have healed Babylon, and she would not be healed; (w) I would have purged Jerusalem, but she would not be purged?* Why doth Christ say unto the same *Jerusalem, how oft would I have gathered thy children as a hen gathereth her chickens under her wings, and ye would not?* In a word, do all men actually enjoy those blessings, temporal, spiritual, or eternal, which God conditionally hath, or did ever promise to them? Or is it for want of ability in God that they do not enjoy them, or want of will in God that they should have what he thus promiseth? Or is it not wholly from the unwillingness of men, to perform the conditions upon which only they are promised? How oft doth God declare, that *(x) he sent to them all his servants the prophets, rising up early, and sending them, saying, return ye now every man from his evil way, and amend your doings, and go not after other Gods, and you shall dwell in the land which I have given you, and I will do you no hurt?* This he did, 1. *(y) Because he had compassion on his people,* and was very unwilling they should perish in their sins. *2dly,* This he did with the greatest solicitude and care, to prevent their ruin, as that phrase, *he sent his prophets, rising up early, and sending them,* plainly imports; *3dly.* The reason why all these exhortations of God by his *prophets* became ineffectual, and had not the desired effect, was this;

(r) Isa. v. 4.——*(s)* Jer. xv. 1.——*(t)* Chap. xliv. 22.——*(u)* Mark vi. 5, 6.——*(w)* Jer. li. 9.——*(w)* Ezek. xxiv. 13.——*(x)* Jer. xxxv. 15.——Chap. vii. 5, 6.——*(y)* 2 Chron. xxxvi. 15, 16.

becauſe *they inclined not the ear, and hearkened not to his word*, but ſaid, *(z) We will walk after our own devices, and we will every one do the imagination of his evil heart.* 4thly. Obſerve that *therefore the wrath of God aroſe againſt his people, ſo that there was no remedy*, Heb. *no healing*; not ſure becauſe an omnipotent God was not able to heal them, or a good God, who out of compaſſion to them, and ſolicitude for their welfare ſent all his prophets to reclaim them, would not heal them; but becauſe they deſpiſed his words, and would not be healed, but *would every one do the imagination of his evil heart.*

SECTION V.—*Objection* 5. The *fifth* objection is but the *firſt* in other words, *viz.* That if Chriſt died for all men, and all men come not to be ſaved; then the great love of God in giving his Son to men is uſeleſs and unprofitable, for to what purpoſe, or of what uſe is the love of God, and the gift of his Son to men, if he doth not withal give them faith in his Son?

Anſwer. As if all God's acts of grace and favor to men, which are not effectual, through mens perverſeneſs and the ſtubbornneſs of their wills, to obtain his gracious purpoſes, muſt be vain and fruitleſs on his part, if he alſo giveth not that grace which will make them effectual to his ends; and we might reaſonably inquire, to what purpoſe was that *riches of God's goodneſs, patience and long ſuffering* to the *Jews* which did not *lead them to repentance?* Or of what uſe was it if he did not give them repentance unto life? To what purpoſe was it that the *grace of God, which brings ſalvation, hath appeared to all men*, if all men were not actually taught and engaged by it, *denying all ungodlineſs and worldly luſts, to live righteouſly, ſoberly and godly in this preſent world?* To what purpoſe are all God's prohibitions and revelations from heaven *againſt all unrighteouſneſs, and ungodlineſs* if he doth not by his grace effectually reſtrain them from theſe things? Or of what uſe are his commands, if he doth not by his grace conſtrain men to obey them; or all his gracious calls, if he doth not effectually engage men to anſwer them?

SECTION VI.—*Objection* 6. No man wittingly pays a price of redemption for a captive, which he certainly knows this miſerable man will never be the better for; Chriſt therefore paid no price of redemption for any man, who will never be the better for it.

Anſwer 1*ſt.* To ſhew the abſurdity of this objection, let it be conſidered, that it depends entirely on this foundation, *that*

(z) Jer. xviii. 12.

God and Christ never did, or could do that to any persons which they knew they would never be the better for; which that it is extremely false, all his dispensations from the beginning of the world do testify. For,

Did he not send his spirit to *strive* with the old world? Did he not allow them the space of an hundred and twenty years to repent in, though he knew they would not be the better for it?

Did he not send to the *Jews* his *prophets, rising up early, and sending them* to admonish them to turn from their evil way, that they might not be carried away captive? Did he not chastise them when they refused to receive correction? Did he not use the greatest diligence to make his vineyard bring forth good grapes, when it brought forth only sour grapes? Did he not use means to purge them when they would not be purged? Were not all his promises made to encourage them to the performance of their duty, that it might be well with them, and all his threats to deter them from their iniquity? And shall we deny that God did these things to these ends, because his wisdom knew they would not have these salutary effects upon them?

Again, doth not God reveal his gospel, offer his grace, and send his ambassadors to call them to faith and repentance, whom he knew would never be the better for these things? Did not Christ come to his own, who received him not? Did he not speak to them that they might be saved, who would not come to him that they might have life? Did he not say to them, who would not be gathered, *how oft would I have gathered you?* &c. And did he not know what would be the issue of his coming, his speaking to, and his endeavors to do them good? Wherefore in all exhortations and persuasions, and all moral means whose effect depends upon the will of man, it is sufficient that they are proper means for producing the designed end, and that God knows they may be, and if they act according to that reason and discretion he hath given them, they will be better for them; otherwise we may argue, as this objection doth, no good man would put another into a state in which he knows he will be miserable, and therefore a good God would never make those men he knows will finally be so. No good prince would have any subjects he should be forced to cut off; and therefore a good God would not give being to those men of the old world, which his vindictive justice forced him to destroy.

Answer 2.—*ally.* I answer, that this objection is built upon a false supposition, *viz.* that Christ paid no such price for them that perish, as for them that will be saved; the price for both was one and the same, his sufferings on the cross, his

blood shed for the remission of sins; and thus he equally must have suffered for the redemption of any sinner from death, as for the redemption of all, as under the old law the same sacrifice was offered to make atonement for a single person, and for the whole nation of the *Jews*; that any receive remission of sins by virtue of his death, is, because they, through faith in his blood, are justified, and so have peace with God; and that all do not so, is not for want of an atonement made for them by the same blood, but for want of that faith and those conditions of the new covenant, which can alone give them an interest in that atonement.

DISCOURSE III.

OF SUFFICIENT AND EFFECTUAL, COMMON AND SPECIAL GRACE.

CHAPTER I.

The State of the Question.

FOR the right ſtating of this queſtion it will be requiſite to ſhew,

I. What is the *ſcripture* import of the word Grace.

II. What is the manner of the operation of this Grace upon the ſoul, to convert, or to diſpoſe it to what is ſpiritually good.

III. What renders it efficacious in ſome, and not in others to produce faith, repentance and converſion of the ſoul to God, and what is the account the *ſcripture*, and our *bleſſed Savior* giveth of this matter.

SECTION I.—To begin with the firſt particular, Grace in the *ſcripture*, when it is ſtyled *the grace of God* imports his

favor, and his kind affection to us, as hath been largely proved in the note on 2 Cor. vi. 1. Accordingly,

1*ſt*. The goſpel preached to *Jew* and *Gentile*, is ſtyled *(a) the grace of God which brings ſalvation; (b) the word of his grace which is able to build us up, καὶ δοῦναι, and to give us an inheritance among them that are ſanctified.* This alſo muſt be the import of the word when it is ſaid *(c) that the law came by* Moſes, *but grace and truth by Jeſus Chriſt:* when the *apoſtles* exhort their converts to *(d) continue in the grace of God;* when they ſay that *God confirmed the word of his grace by doing ſigns and wonders;* when the goſpel is ſtyled *(e) the word of grace, and the goſpel of grace.* And this is probably the import of the word in many other places cited by Dr. *Hammond*, note on Heb. xiii. 9. where, ſaith he, they that believed *through grace*, Acts xviii. 27. are they that believed *through the preaching of the goſpel;* and in this ſenſe the grace of God is abſolute; there being nothing either in *Jew* or *Gentile* which made them worthy of this revelation, nor any condition required on their part that it might be preached to them.

2*dly*. This grace which thus *appeared to all men*, being ἡ χάρις ἡ σωτήριος, *i. e.* in its deſign, and in its influence (where it was not obſtructed by men's infidelity, and love of darkneſs more than light) *ſaving grace*, the calling of men by the preaching of it to the faith, is ſometimes ſaid to be the calling them *by grace;* and when they embrace that call, the *ſaving them by grace*, as when it is ſaid, *(f) we are ſaved by the grace of the Lord Jeſus Chriſt; by grace ye are ſaved, not of works.* For ſeeing this is ſpoken to men yet alive, and ſo obliged, *(g) to work out their ſalvation with fear and trembling;* it cannot mean that they were actually ſaved, but only that they were called to a ſtate of ſalvation, enjoyed the means and were put in the way of ſalvation by grace (of which import of the word *ſaved*, ſee the note on Eph. ii. 8.) Hence the *apoſtle* ſaith, *(h) he hath ſaved us, and* (or that is) *called us with an holy calling, not according to our works, but the grace given us in Chriſt Jeſus;* and to be thus ſaved by grace, is to be ſaved by the mercy and favor of God to us, according to theſe words of the ſame *apoſtle, (i) when the kindneſs and love of God our Savior to man appeared, not by works of righteouſneſs which we have done* (before faith) *but by his mercy he ſaved us;* and this grace is again abſolute, it being purely of the mercy, and the free grace of God that any nation is,

(*a*) Tit. ii. 11.—(*b*) Acts xx. 32.—(*c*) John i. 17.—(*d*) Acts xiii. 43.—xiv. 3.—(*e*) Acts xx. 32, 24.—(*f*) Acts xv. 11.—(*g*) Eph. ii. 8, 9.—(*h*) 2 Tim. i. 9.—(*i*) Tit. iii. 4, 5.

by the preaching of the gospel to them, called to the knowledge of salvation by Christ.

3*dly*. When men thus called embrace the gospel, and believe in Christ, and so obtain the pardon of their past sins, this also is said to be done by grace, we being justified (*k*) *by the grace of God through the redemption that is in Jesus*, and obtaining the forgiveness of sins *according to the riches of his grace*; and though this grace be not absolute but conditional, we being justified *by faith*, yet since that faith is not of ourselves, but is *the gift of God*, and it is of mere grace that this act of faith, which deserves nothing, is *imputed to us for righteousness*; it is certain that we are *justified by the grace of God*.

4*thly*. The gift of the spirit, is in the *scripture* styled the grace of God, especially his extraordinary gifts, as when St. *Paul* saith, (*l*) *having gifts differing according to the grace that is given to us: whether prophesy, let us prophesy according to the proportion of faith*, &c. To the *Corinthians* he speaks thus, (*m*) *I thank my God for the grace which is given to you, so that you come behind the other churches in no gift*. And again, (*p*) *not in fleshly wisdom, but by the grace of God we have had our conversation in the world, and more especially towards you*. To the *Ephesians* thus, (*q*) *to every one of us is given grace according to the measure of the gift of Christ*. And St. *Peter* speaketh thus, (*r*) *as every one hath received the gift, so minister the same one to another, as good stewards of the manifold grace of God*. On which account they who fell off from the faith, after they had tasted of these gifts, and were made (*s*) *partakers of the Holy Ghost*, are said to have *despised the spirit of grace*. Now this grace being peculiar to the first ages of the *church* can have nothing to do with this controversy, unless by way of proportion and analogy, in which the ordinary gifts and assistances of the *holy spirit* derived from the same God, may also be called *the grace of God*.

Now this being all the senses in which the word *grace*, or *the grace of God* is used in the *holy scripture*, we may hence discern how in the *schools*, and in our *common language*, the word *grace* hath been abused and wrested from its proper sense; for, whereas, both in the *Old* and the *New Testament*, it signifies the favor, goodness and mercy of God to us in giving us such and such blessings, they have made it commonly to signify some *supernatural* and *infused habits*, or *christian* virtues, which in the *scripture* are never styled grace, but *the fruits of the spirit*; as Gal. v. 22. Eph. v. 9.

(*k*) Acts xv. 11. Rom. iii. 24. Eph. i. 7.—(*l*) Rom. xii. 6.—(*m*) 1 Cor. i. 4, 5.—(*p*) 2 Cor. i. 12.—*See the note there*.—(*q*) Eph. iv. 7, 8.—(*r*) 1 Pet. iv. 10.—(*s*) Heb. vi. 4.—x. 29.

SECTION II.—I add that beſides this calling of men to the profeſſion of the *chriſtian* faith, and this vouchſafement of the goſpel to them as a rule of life; it ſeems neceſſary to aſſert that God vouchſafes ſome inward operations or aſſiſtances to incline them to what is good, and work converſion in them. For were it otherwiſe,

1*ſt*. Why is this *ſpirit* ſtyled a quickening, or *(t) life-giving ſpirit*? Why is he ſaid to *(u) ſtrive with man*? Why are wicked men ſaid to *(w) reſiſt the Holy Ghoſt*? And why are they who are converted ſaid to *(x) be born of the ſpirit*, and to be enabled *(y) through the ſpirit to mortify the deeds of the fleſh*? For how can he be ſaid to ſtrive with men, or they to reſiſt his motions, if he makes no impreſſions on our ſpirits? How can he quicken, work in us the new birth, or enable us to mortify the deeds of the fleſh without ſome vital energy, ſome renewing operations or powerful aſſiſtances to ſubdue thoſe motions of the fleſh which *(z)* luſt againſt the ſpirit?

2*dly*. Why elſe is it expreſsly ſaid that *(a) God works in us both to will and to do of his own good pleaſure*, and *(b) doth within us what is acceptable in his ſight*. For ſure he cannot properly be ſaid, ἐνεργεῖν καὶ ποιεῖν ἐν ἡμῖν, *to act and work within us*, who does, and worketh nothing in us? How doth the word itſelf when heard or read work on us, but by making impreſſions on our minds? And ſhall that be denied to God himſelf, which we allow to his word? Or ſhall he not be believed when he ſaith, *he worketh in us both to will and do, he doth within us what is acceptable in his ſight*? And,

3*dly*. Doth it not ſeem unreaſonable to deny that influence to God and his good *ſpirit* to incline men to goodneſs, which generally is, and muſt, according to the *ſcripture*, be allowed to the *evil ſpirit* tempting men to wickedneſs? Now though this evil ſpirit cannot lay us under a neceſſity of doing wickedly, yet is he repreſented in the *ſcripture* as the great tempter to ſin, which he can only be immediately by raiſing ſome *ideas* in our brain which do excite, diſpoſe and move us as our own thoughts or inward ſentiments at other times are wont to do, to what is evil; he alſo is ſtyled *(c) that ſpirit which*, ἐνεργῶν, *works inwardly in the children of diſobedience*; which words ſeem plainly to import ſome inward energy of *Satan* to excite them to this diſobedience; ſeeing then *(d) ſtronger is he that is in us, than he that is in the world*, i. e. that *good ſpirit* who dwells in pious men, is more powerful

(t) Rom. viii. 2.—*(u)* Gen. vi. 3.—*(w)* Acts vii. 51.—*(x)* John iii. 5, 6, 8.—*(y)* Rom. viii. 13.—*(z)* Gal. v. 17.—*(a)* Philip. ii. 13.—*(b)* Heb. xiii. 21.—*(c)* Eph. ii. 2.—*(d)* 1 John iv. 4.

in them than *Satan* is in wicked men, we must allow this good spirit *inspirii*, to work inwardly in the children of obedience, as *Satan* is allowed to work in his own children. Moreover the evil spirit is represented as *(e) a lying spirit in the mouth of* Ahab's *prophets; (f) he moved* David *to number the people; (g) he entered into* Judas; *(h) he filled the heart of* Ananias *to lie to the Holy Ghost*; all which things cannot be accounted for without allowing him some power to work upon the minds of those persons, so as to raise within them some such *ideas* as would excite and stir them up to the performance of those actions. When therefore in like manner God is said to *(i) put a new spirit*, and to *put his spirit within us*, to *create in us a clean heart*, and *renew in us a right spirit*, to *put his fear*, and *his law in our hearts*, *to circumcise*, and *(k) to convert the heart*; if he by his *good spirit* raiseth no good motions or *ideas* in us which may dispose us to his fear, and by attention to them may convert and cleanse our hearts, if he vouchsafes to us no inward illuminations by attending to which we may discern *the wonderous things of his law*, what can these words or metaphors import? Seeing the heart is purified by an inward change and temper which renders it averse from sin, and sets the affections, desires and inclinations of the soul against it; seeing the deeds of the flesh are only mortified by such a renovation of the mind as makes us to discern the pernicious effects and dreadful consequences of living still according to our fleshly appetites, and so begets a dread and hatred of them, a resolution to forsake them, a vehement desire to be freed from them, a sincere endeavor to resist the motions of the flesh, and a care that we do not for the future yield obedience to it in the lustings of it; if there be no renovation wrought in us by the assistance and cooperation of the *spirit*, how can we possibly conceive God should *put in us a new spirit*, *create in us a clean heart*, *renew in us a right spirit*, *circumcise and convert the heart*, *or put his fear into it*, if his good spirit works nothing on the mind and the affections of a man, and consequently upon his will to make this change within us?

To say that all these operations of the *holy spirit* were peculiar to the first ages of the church, and therefore are now ceased, is in effect to make the dispensation of the gospel cease, the difference betwixt that and the law, being by the *apostle* placed in this, that the one is *the ministration of the letter* only, the other also *of the spirit*; and if it were so only

(e) 1 Kings xxii. 21.—*(f)* 1 Chron. xxi. 1.—*(g)* Luke xxii. 3.—*(h)* Acts v. 3.—*(i)* Ezek. xi. 19. xviii. 31. xxxvi 27.—Jer. xxxii. 40.—Heb. viii. 10.—Deut. xxx. 6.—*(k)* Jer. xxxi. 18.

whilſt the extraordinary diſpenſations of the ſpirit laſted, then from the time that they have ceaſed, the *goſpel* doth not in this differ from the *law*, or deſerve to be preferred before it upon that account. And,

4*thly*. The denial of this aſſiſtance ſeems to take off from the energy of prayer in general, and from the virtue of prayer for the *holy ſpirit* in particular, and ſo to make men ſlight and neglect that duty of which the *ſcripture* ſpeaketh ſo magnificently, and to which it ſo frequently exhorts us; at leaſt, it ſeems not well conſiſtent with the tenor of theſe inſpired prayers, or theſe preſcriptions for it recorded in the *holy ſcripture*; for who can reconcile it with theſe expreſſions, in which holy men of God ſo often beg he would *incline their hearts unto him*, ſince this he cannot do without ſome operation on their hearts; or that *he would draw them* that they might run after him, that *he would open their eyes, and give them underſtanding to diſcern his law*, that *he would lead them in the right way, in the way everlaſting*; for if God by his ſpirit hath no influence upon the heart and ſoul, how doth he incline or draw it? If none upon the underſtanding, how doth he enlighten or inſtruct it? If this be done only by the words read, preached and pondered in the heart, we may as well apply ourſelves to that work without, as with prayer.

Moreover, according to this doctrine, it ſeems both fruitleſs and abſurd to pray for the aſſiſtance of the *holy ſpirit*, or to expect we ſhould enjoy it, and ſo that paſſage of St. *Luke*, *(l)* [*Aſk and ye ſhall receive, ſeek and ye ſhall find, knock and it ſhall be opened to you; for if evil parents give good gifts to their children, how much more will your heavenly Father give the holy ſpirit to them that aſk him*] muſt be of no uſe or virtue to us; for what do theſe words bid us pray for but the *holy ſpirit*, and what aſſiſtance can he afford us if he doth not operate at all upon us?

To ſay this promiſe is to be confined to the firſt *ages* of the *church*, ſeems not agreeable to reaſon; for why then doth it run in words ſo general, πᾶς γὰρ, *for every one that aſks receives*. Moreover, thoſe ſpiritual and ordinary effects for which the *holy ſpirit* was then given, thoſe fruits of the *ſpirit* he produced in them, are as needful and good for *chriſtians* now as when our *Savior* ſpoke theſe words; for as the *holy ſpirit* was then needful to ſtrengthen Chriſt's ſervants *(m) in the inward man to do his will, to comfort them in tribulations*, and to ſupport them in fiery trials, and to preſerve them from the ſubtilties of *Satan*, and the temptations of the wicked world; ſo is there the ſame need of his aſſiſtance now for all

(l) Luke xi. 9, 13.—*(m)* Eph. iii. 16.

these gracious ends, and therefore the same reason to expect him still for all these purposes. The conditions also of this promise may be performed now by us, as well as by them then; we may be now sincerely desirous to obey the holy will of God, and with true fervency and importunity may beg the *holy spirit* to this end; and if we may acceptibly perform those duties to which this promise is annexed, why may we not as confidently expect the blessing promised? For the encouragement here given to expect the assistance of the *holy spirit* is this, that we *ask him of our heavenly Father*. Now this most comfortable relation God bears to all his children of what age soever, and therefore there is now and ever will be the same benignity in God, the same good will and readiness in him to give his *holy spirit* to his children for all needful purposes, as in all former ages; if therefore in like manner we do ask we must have equal reason to expect we should receive him. To proceed then,

2*dly*. To explain, as far as I am able, what is the manner of the operation of God's grace, and *holy spirit* on the soul.

SECTION III.—1*st*. I assert that the manner in which God's grace and *holy spirit* acts upon the minds and hearts of men for the production of the fruits of the good spirit, and the preparatory dispositions of the soul towards them, may reasonably be conceived to be such as is suitable to the reason and faculties of men, the understanding and the will. Now it is certain that what naturally makes the understanding to perceive, is evidence proposed and apprehended, considered or adverted to; for nothing else can be requisite to make us come to the knowledge of the truth, and understand *what the will of the Lord is*, and so be wise to salvation. Hence the *apostle* prays that his *Philippians* (*n*) *might abound more and more in knowledge and in all wisdom*, ἐν πάσῃ αἰσθήσει, in all perception, *that they might approve the things that are most excellent*; and saith to the (*o*) *Romans*, *be ye transformed by the renewing of your mind*, εἰς τὸ δοκιμάζειν, *that you may discern and approve what is according to the good, and acceptible, and perfect will of God*. Again, what makes the will choose, is something approved by the understanding, and consequently appearing to the soul as good; and whatsoever it refuseth, is something represented by the understanding, and so appearing to the will as evil; whence all that God requires of us is, and can be only this, *to refuse the evil and to choose the good*. Wherefore to say that evidence proposed, apprehended and considered, is not sufficient to make the understanding to approve; or that the greatest good proposed, the greatest evil threatened, when

(*n*) Philip. i. 9, 10.——(*o*) Rom. xii. 2.

equally believed and reflected on, is not sufficient to engage the will to choose the good and refuse the evil, is in effect to say that which alone doth move the will to choose or to refuse; is not sufficient to engage it so to do; that which alone is requisite to make me understand and approve, is not sufficient to do so; which being contradictory to itself, must of necessity be false.

Be it then so, that we have naturally an aversion to the truths proposed to us in the *gospel*, that only can make us indisposed to attend to them, but cannot hinder our conviction when we do apprehend them and attend to them; whence for removal of it, the apostle only prays, *(p) that the eyes of our understanding may be enlightened that we may know them*; adding, that where *the light of the knowledge of the glory of God* was revealed, it, after this, *(q) their gospel was hid from any, it was only so, because the God of this world had blinded their eyes*, or the conceptions of their minds, *that the light of the gospel might not shine into them*. Be it that there is in us also a reluctancy to the good we are to choose, that only can indispose us to believe it is, and to approve it as our chiefest good. Be it that we are prone to the evil that we should decline, that only can render it the more difficult for us to believe it is the worst of evils; but yet what we do really believe to be our chiefest good, will still be chosen, and what we apprehend to be the worst of evils, will, whilst we do continue under that conviction, be refused by us: It therefore can be only requisite, in order to these ends, that the *good spirit* should so illuminate our understandings, that we attending to, and considering what lies before us, should apprehend, and be convinced of our duty; and that the blessings of the *gospel* should be so propounded to us, as that we may discern them to be our chiefest good, and the miseries it threateneth, so as we may be convinced they are the worst of evils, that we may choose the one, and refuse the other. Now to consider in order to approbation and conviction, to choose in order to our good, and to refuse that we may avoid misery, must be the actions not of God but man, though the light that doth convince, and the motives which engage him thus to choose, and refuse, are certainly from God.

SECTION IV.—To illustrate this by a familiar instance taken from ourselves, or our deportment towards others; when a man in words plain and intelligible speaks to another, if he will hearken to what he says, he must understand his mind; for by that very impression the words make upon his brain, he immediately perceives his mind; and cannot the

(p) Eph. i. 18.—*(q)* 2 Cor. iv. 3, 4.

divine impreſſion on the mind, which is God's ſpeaking inwardly to man, do the ſame thing? This action is indeed ſo neceſſary, that, as it is not virtuous or praiſeworthy in any man to underſtand the mind of him that ſpeaks to him, ſo neither ſeemeth it praiſeworthy in us to underſtand the mind of God thus ſpeaking to us. Again, theſe words of man contain ſometimes an exhortation to another to do what he deſires he would do, taken from the propoſal of ſome advantage, or the promiſe of ſome good he ſhall receive by complying with his exhortation; or they contain ſome dehortation from doing what he would not have another do, becauſe it will be hurtful to him, or will be certainly attended with ſome evil conſequences: Is not this the method uſed by all the world in dealing with another? And do they not all do this with hopes and expectation of ſucceſs? And is it not a great diſparagement to the word of God to ſay, or think that all his perſuaſions, admoniſions, exhortations, promiſes and threats, ſhould be inſufficient to prevail with us to turn from our ſinful courſes, and turn to him, when men who uſe theſe methods towards their children, ſervants, friends or relations, do it in hopes that they ſhall be ſucceſsful by theſe means?—Moreover, if the perſon they addreſs to, be ſlow of underſtanding, do they not hope to overcome that difficulty by the clearneſs of their diſcourſe, and by reiterating the ſame thing in ſuch variety of expreſſions as he is beſt able to perceive? If he be averſe from doing that which is deſired, do they not hope to overcome that averſeneſs by repeated exhortations and vigorous impreſſions of thoſe encouragements they tender, to prevail upon him to comply with their deſire? If he ſtrongly be inclined to that from which they vehemently dehort him, do they not endeavor to turn the bent and current of his inclinations by the like repeated exhortations and lively repreſentations of the evils he will be certainly expoſed to by ſo doing? All men are therefore of this opinion in their practice, that acting with men by convincing reaſon, and by motives and perſuaſions, is acting with them ſuitably to their faculties, and ſo as that they may prevail. And is not God himſelf of the ſame mind? Hath he not revealed his will on purpoſe that we may know it? Hath he not directed his letters and *epiſtles* to us, that by reading we may underſtand them, and *know the things which do belong to our peace?* Did not our *Savior* utter all his diſcourſes to the ſame end? Why elſe doth he inquire *(r) Why is it you do not underſtand my ſpeech? (ſ) How is it that you do not underſtand?* Why doth he preface them with this inſtruction, *(t) hear and under-*

(r) John viii. 43. —*(ſ)* Mark viii. 21. —*(t)* Matth xv. 10.

ſtand? Doth not God call upon us to *(u) to conſider of our ways*, and lay to heart his ſayings and his diſpenſations?—Doth he not preſcribe this as a remedy to prevent his judgments, when he ſays, *(v) Oh conſider this, ye that forget God;* and of being wiſe, by ſaying, *(w) Oh that they were wiſe, that they would conſider their latter end?* Doth he not repreſent this as the ſource of all the wickedneſs and idolatry of his own people, *(x) that they would not conſider in their heart?* Doth he not make converſion the effect of this conſideration, when he ſaith, *(y) becauſe he conſidereth and turneth away from all the tranſgreſſions that he hath committed, he ſhall ſurely live?* Yea, doth he not repreſent this as a juſt ground of hope, that even the moſt ſtubborn ſinners may be reformed, when he ſaith to the prophet, *(z) remove by day in their ſight, it may be they will conſider though they be a rebellious people?* Does not God require his people to *(a) chooſe life*, pronouncing a bleſſing upon them who *(b) chooſe the things that pleaſe him*, and threatening deſtruction to them who *(c) would not chooſe the fear of the Lord*, but *(d) choſe the things in which he delighted not?* Now doth he any thing more to prevail with them who do not chooſe the fear of the Lord, and do not do the things that pleaſe him, to engage them ſo to do, or not to do the contrary, but teach them his ways, and perſuade them to walk in them? Muſt it not then be certain that either he tranſacts with them as men, who notwithſtanding any acts of preterition on his part, or any diſability or corruption of will on their part, might by theſe things be induced to chooſe to fear him, and do the things that pleaſe him, and might abſtain from the contrary; or threateneth to deſtroy them for not chooſing what they could not chooſe, for doing what they had not means ſufficient to avoid, and for not doing what it was not poſſible for men ſo vitiated and ſo deſerted, to perform? Again, doth not God exhort the *Jews* to be *(e) willing and obedient*, promiſing a full pardon and a bleſſing to them that do ſo? Doth not *Chriſt* reſolve the deſtruction of the *Jews* into this, *(f) You will not come unto me that you might have life?* Declaring this to be the reaſon why they were not gathered, becauſe he often *(g) would have gathered them, but they would not be gathered;* becauſe being ſo graciouſly invited to the marriage, *(h) they would not come.* Now what did he to engage them to come to him, to gather them, or prevail on them to come to the marriage

(u) Hag. i. 5, 7.——*(v)* Pſal. l. 21.——*(w)* Deut. xxxii. 29.——*(x)* Iſa. i. 3. xliv. 19.——*(y)* Ezek. xviii. 29.—Pſal. cxix 59.——*(z)* Ezek. xii. 3.——*(a)* Deut. xxx. 19.——*(b)* Iſa. lvi. 4.——*(c)* Prov. i. 20.——*(d)* Iſa. lvi. 4.——*(e)* Iſa. i. 18, 19.——*(f)* John v. 40.——*(g)* Luke xiii. 34.——*(h)* Matth xxii. 3.

feaſt, but ſhew them the way of life, exhort and invite them to come to that feaſt? Either then he tranſacted with them, as one who knew this was ſufficient to theſe ends; and that theſe things might have prevailed with them, notwithſtanding any decrees of God's preterition, or any diſability through the corruption of their wills, to be willing and obedient to his invitation; or elſe he reſolved on their excluſion from the marriage feaſt, and their not *taſting his ſupper*, for not doing what, in that ſtate, they could not do; and condemned them for not coming to him when they could not come, becauſe *(i) the Father did not draw them, or give them to him;* and for not being gathered, when he would not do that for them without which they could not be gathered. Doth not God earneſtly exhort and perſuade men to repent and turn from the evil of their ways? Doth he not ſay, *(k) Oh that my people would have hearkened to me, that Iſrael would have walked in my ways! (l) O that they were wiſe, that they would underſtand this! (m) O Jeruſalem, wilt not thou be made clean, when ſhall it once be? (n) O that thou hadſt known in this thy day, the things that belong to thy peace!* Now either in theſe exhortations and perſuaſions made to men, vitiated not only by original, but many actual corruptions, God dealt with them ſuitably to their faculties, that is abilities, exhorting them to do, and pathetically wiſhing they had done, what he ſaw they might have done, though they, for want of due attention, conſideration and reflection, did it not; or called them to repent that they had not done what they never could do, or that they did not avoid what it was not poſſible under their circumſtances they ſhould avoid; and ſeriouſly and paſſionately wiſhed they themſelves would have done, what if it ever had been done, muſt have been done by himſelf, and therefore was not done, becauſe he did not unfruſtrably work the change in them; that is, he paſſionately wiſhed they had been of the number of his elect, when he himſelf by an abſolute decree from all eternity had excluded them out of that number.

In fine, doth not God encourage men to repent and believe, to be willing and obedient, by great and precious promiſes of the moſt excellent and laſting bleſſings? Hath he not threatened *(o) eternal damnation* to them that do not believe?—Hath not he told us that *(p) Chriſt will come in flaming fire, taking vengeance on all that obey not his goſpel?* And muſt not all theſe things ſufficiently convince us, that God acts

(i) John vi. 37, 44.——*(k)* Pſal. lxxxi. 13.——*(l)* Deut. xxxii. 29.——*(m)* Jer. xiii. 27.——*(n)* Luke xix. 42.——*(o)* Mark xvi. 18.——*(p)* 2 Theſſ. i. 7.

with men as one who doth indeed ſuppoſe that men may hearken to his exhortations, and comply with his perſuaſions to believe, and to obey his goſpel, may be prevailed on by his promiſes to the performance of their duty, and terrified by his judgment threatened, from their diſobedience? Why elſe is it ſaid that God hath given us theſe *(q) great and precious promiſes, that by them we may be made partakers of a divine nature?* Why are we exhorted, *(r) having theſe promiſes, to cleanſe ourſelves from all filthineſs of fleſh and ſpirit, perfecting holineſs in the fear of God?* Or why doth the *apoſtle* ſay, *(ſ) knowing then the terror of the Lord we perſuade men?* If beyond all this, there be ſome phyſical and unfruſtrable operation on God's part requiſite to make men know, and knowing, chooſe the good and refuſe the evil; this being not vouchſafed to, or wrought in them who are not born anew, why is the want of this new birth, and this ſpiritual regeneration ſo often imputed to the voluntary want of their conſideration, and their *(t) not laying to heart* the things propounded to them? To their not *applying their heart to wiſdom*, not *applying their minds to underſtanding*, and their *(u) not framing their doings to turn to the Lord?* Admit that deſperate refuge which the aſſertors of the contrary doctrine are here forced to fly to, *viz.* that theſe exhortations and perſuaſions may be yet made to us, though we are utterly unable to comply with them, and by God's act of preterition, are left under that diſability, becauſe we once had grace and ſtrength ſufficient to perform them, though we have loſt it by the fall. What is this to the import of all the exhortations, perſuaſions and motives contained in the *goſpel*, which are all directed to fallen man; and ſo, if God be ſerious in them, declare his great unwillingneſs that fallen man ſhould periſh, and his paſſionate deſire that he ſhould be ſaved; and if he ſpeaketh in them ſuitably to the capacities and faculties of fallen man, plainly ſuppoſes him in a capacity, by the aſſiſtances which God is ready to afford him, and by the conſideration of the motives which he offers to him, to underſtand his duty, and to chooſe the good and refuſe the evil.

SECTION V.—Wherefore, to give to outward means, and inward aſſiſtances, their due reſpective energy:

1ſt. That honor muſt be due to God, and to his word, as to aſſert that the motives there offered, muſt be ſufficient in the way of motives to produce the ends for which they were deſigned. Seeing then the motives contained in the *ſcripture* to engage fallen man to turn from the evil of his ways, were

(q) 2 Pet. i. 4.——*(r)* 2 Cor. vii. 1.——*(ſ)* 2 Cor. v. 11.——*(t)* Prov. i. 14, 30.——*(u)* Hoſ. v. 4.

pleased with us for them, if we do not after shew any good liking to them, or consent to them but manfully resist and rise up in detestation and abhorrence of them, and that because the raising these *ideas* is the *devil's* action, not our own; and we are purely passive in them till we consent to, or shew some liking of them; and they are also inevitable and irresistible, it being in the power of no man to help them, to prevent their being raised in his brain, or any ways to suppress them, till he perceives them raised there. And therefore for the same reasons those *ideas* which are objectively good, being thus raised in us, cannot be imputed to us for reward, nor can God be well pleased with us for them till we cooperate with them, because the raising of them is properly God's, not our own action, and we are purely passive in it, nor is it in our power to prevent or resist them; but then God having planted in us a principle of reason and discretion, we can attend to them when they are raised in us, and so improve them to the illumination of our understandings, and to the approbation of them in our minds; he also having given us a will to choose the good, and to refuse the evil, we may consent to the good suggestions and pursue the good motions thus raised in us; for to what other ends can they be raised in us by the *holy spirit?* as therefore our attending and consent to the suggestions of the *evil spirit* being free, and avoidable, is culpable, so our attendance to and compliance with these motions of the *holy spirit*, being things in which we are free and active, and that upon deliberation, and so in them we do perform the free and proper actions of a man, doing that willingly which we ought to do, and refusing to do that which we have both power and temptations to perform, these things must be praiseworthy, and acceptable in the sight of God.

I also add, that these *ideas* being thus raised up in us by God alone, and even the power of attending and consenting to them being, together with our nature, entirely derived from him, and all the inducements which we have to attend to them, and comply with them, being properly of divine external revelation, or such divine internal operations, as if they had not intervened, we should have had none of these good effects produced in us; these effects are properly to be ascribed to God, and all the praise and glory of them must be due to him alone, because the principle of acting, and the inducement so to act, is solely from him.

Moreover, (1.) As these *ideas* raised in us are powerful inducements to the performance of our duty, as also all the other motives contained in the gospel revelation are, and as they all proceed from the free grace of God, they may be properly called *exciting grace.*

3dly. As they tend to reſtrain us from that ſin, to which we naturally are too much inclined, and to baffle thoſe temptations which the world, *Satan*, and our own evil hearts ſuggeſt unto us, they are as fitly ſtyled *reſtraining grace.*

4thly. As they are given before we deſired them, and theſe *ideas* are often raiſed up in us when we think not of them, they are properly *preventing grace.*

5thly. As they help us in the conſideration of, and our endeavors and inclinations to perform our duty and reſiſt temptations, they may be ſtyled *aſſiſting grace.* And,

6thly. As they continue to do this more and more, even after the firſt turn of the heart from ſin to God, and after ſome prevailing diſpoſitions to love, fear and ſerve God with ſincerity of heart, they may be called the *ſubſequent grace of God.*

7thly. The diſtinction of grace into ſufficient and efficacious grace is not, as *Petavius* well obſerves, *Generis in ſpecies, ſed ejuſdem ſpeciei ſecundum accidens diſtinctio*, a diſtinction of grace into different kinds or ſpecies, but only a diſtinction of the ſame kind of grace, according to its accidentally different effects, all efficacious grace being ſufficient; and all ſufficient grace being ſuch as would be efficacious, did not the indiſpoſition of the patient hinder the effect of it.

And *Laſtly.* The diſtinction of grace into common and ſpecial may be underſtood two ways, *viz.* that grace which is afforded without any condition required on our part, as the vouchſafement of the knowledge of the goſpel, and the calling men by it to the faith, may be called *common grace*, becauſe it is common to all who live under the ſound of the goſpel; but that grace which is ſuſpended upon a condition, as the receiving the aſſiſtance of the *holy ſpirit* upon our aſking, ſeeking, knocking for him, or receiving more upon the due improvement of the *talents* received, the remiſſion of ſins upon our faith and repentance, may be ſtyled *ſpecial grace*, becauſe it only is vouchſafed to them who perform the condition; and ſo it is the ſame with grace *abſolute* and *conditional*; or elſe that may be ſtyled *common grace* by which we are led to the faith of *Chriſt*, and ſo it includes all thoſe good deſires which are excited in us, and all thoſe good diſpoſitions, which are produced in the minds of men before they believe, all this grace being common to men before they are admitted into the *new covenant*; and that will be *ſpecial grace* which is given to believers only, for the ſtrengthening of their faith, the encreaſing of their good deſires, and the enabling them to live according to the *goſpel.*

SECTION VII.—That any ſupernatural habits muſt be infuſed into us in an inſtant, and not produced by frequent ac-

tions, or that any other *supernatural* aid is requisite to the conversion of a sinner, besides the forementioned illumination of the *holy spirit*, and the impression which he makes upon our hearts by the *ideas* which he raises in us, is that which my *hypothesis* by no means will allow; which *ideas*, though they are raised by a *physical* operation, yet are they moral in their operations; even as a man's tongue in speaking to persuade, or to dissuade another, performs a *physical* operation, though the effect of it is only moral.

Some remonstrants, by granting this necessity of *supernatural* and *infused habits*, seem to have run themselves into this *dilemma*, that either these *supernatural habits*, viz. of faith and charity, may be wrought in men, and yet they may not be converted; or else that all who are not converted, are therefore not converted, because *God's spirit* hath not wrought these habits in them, which is the very absurdity they labor to avoid.

CHAPTER II.

Proposing the Arguments which seem to overthrow this Assertion, of an Irresistible or Unfrustrable Grace, necessary to the Conversion of a Sinner.

AND this I shall begin with some general considerations, as *v. g.*

SECTION I.—1. That which is sufficient to cause any man to distrust, if not entirely to reject this doctrine, is this, that the defenders of it are forced by the evidence of truth, to grant what is inconsistent with their doctrine, and to assert an universal grace, which to all, excepting the elect, is really no grace, as *v. g.*

1st. They grant, "that preventing grace, as it is given irresistibly, so likewise is it given universally to men, and that this initial and exciting grace being once granted, is never taken away by God from any man, unless he first of his own accord rejects it;" and yet they resolve the nonconversion,

or not believing of all those who are not effectually converted into the want of means sufficient for their salvation, or, which is the same thing, into God's dereliction of them in that state of disability into which *Adam's* fall had cast them; and what Grace is it then, to have that initial and exciting grace which they cannot but reject, and which can never work faith and repentance in them for want of that farther and effectual grace which God will not vouchsafe to them, or that they have a talent put into their hands which they cannot but abuse to their great condemnation, for want of farther talents which he is resolved to withhold from them?

2*dly*. They grant, "that there are certain inward workings and effects wrought by the word and spirit of God preceding conversion and regeneration in the hearts of persons not yet justified, which God ceaseth not to promote and carry on towards conversion; till he be forsaken of them by their voluntary negligence, and his grace be repelled by them;" and yet that he intends to restrain his saving grace to his elect, and to afford means sufficient for salvation to them only; and why again then are these inward workings and effects wrought in them by the word and spirit, from whom God intendeth to restrain his saving and converting grace, without which they cannot but neglect and repel his former grace? Or how can he properly be said to *carry on his work towards the conversion* of them, whom he hath decreed to leave in an utter disability of being converted, or recovered from their undone condition?

3*dly*. That God doth very seriously and in earnest invite and call all those to faith and repentance, and conversion, in whom by his word and spirit he works a knowledge of the divine will, a sense of sin, a dread of punishment, some hopes of pardon; and yet that all these men, excepting the elect, are not converted through a defectiveness in the grace of God to do it, or for want of means sufficient for their conversion or salvation; and because God never intended by these means salvation to any but the elect, he having past a decree of preterition on the rest of mankind, whom therefore he hath left under a necessity of perishing, *since* idem est præterm*i*tti ac dimitti, *it is the same thing to be omitted out of the decree of election, and to be left to perish*; and who then can conceive how his word or spirit should work in any other a hope of pardon? Or how can God be serious and in good earnest in calling them to faith and repentance, and yet serious and in good earnest in his decree to deny them that grace without which they neither can believe or repent; to call them seriously to faith and repentance, being to call them to salvation by faith, and to repent that they may not perish; and to

pass antecedently a decree of preterition on them, is seriously to will they should inevitably perish. To think to solve all this by saying God is serious and in good earnest in inviting these men to believe that they may be saved, and to repent that they may not perish, because he would save them if they would believe; he would preserve them from perishing if they would repent, is vain. For if faith be the *gift of God*, if he *gives repentance to life*, and hath restrained both these gifts to his elect, and hath left all the rest of mankind under a necessity to perish for want of an ability to believe and repent, because this ability was lost to them by the fall of *Adam*, then must not all these invitations made to them to believe that they might be saved, and repent that they might not perish, be only an invitation to escape perishing, and to obtain salvation upon a condition which his decree of preterition hath rendered it impossible for them to perform; and can he then be serious and in good earnest who only doth invite them to use things on a condition which he himself hath decreed to leave them under an utter inability to perform? These are such evident absurdities and contradictory propositions, that nothing but a strong and shining evidence of that which manifestly destroys their doctrine, would force them to admit them. To proceed now to the arguments which evidently seem to confute this doctrine.

Section II.—*Argument* 1. And (*1st.*) this is evident from those expressions of the *holy scripture*, which intimate that God had done what was sufficient, and all that reasonably could be expected from him in order to the reformation of those persons who were not reformed; *for what could have been done more,* (*a*) Hebr. *What was there more to do for my vineyard, which I have not done in it? Wherefore then when I looked,* (or expected) *that it should have brought forth grapes, brought it forth wild grapes?* for doth not this inquiry make it evident that the means which God had used to make this vineyard bring forth good grapes were both intended for that end, and were sufficient, though not effectual through her perverseness, to produce in her those fruits which he expected from her; if an unfrustrable operation on her were absolutely necessary to that end, must he not in vain have used all other means here mentioned to produce it, whilst that was not vouchsafed? Admit this supposition, and it demonstrably follows that this vineyard had not grace sufficient to answer her Lord's expectations, and if so, must he not unreasonably complain that she brought forth wild grapes, and more unreasonably expect good grapes, and chide his vineyard for want of

(*a*) Isa. v. 4.

them, and most unreasonably punish her for not doing that which he would not give her grace sufficient to perform, and which could never be performed by her without grace sufficient?

SECTION III.—*Argument* 2.—*2dly*, Of this we shall be more convinced if we consider with what vehemence, and in what pathetical expressions God desires the obedience and reformation of his people. Thus when the *Jews* said to *Moses*, *(b) Speak thou to us all that the Lord shall speak to thee, and we will hear it and do it*; God answers, *they have well said all that they have spoken*; Mi Jitten, *vis dabo*, *Oh that there were such an heart in them that they would fear me and keep all my commandments always!* Can it rationally be imagined that he himself, who so passionately desires they might have, and thus inquires *who will give them this* heart, should himself withhold from them what was absolutely requisite that they might have it? Could he approve their willingness to hear and do his commandments, and yet himself deny them grace or strength sufficient to perform them? *Who will give that there may be in them such an heart*, is, saith the Bishop of *Ely*, an expression of the most earnest desire; but withal signifies that if what he had done for them would not move them to fear and obey him, it was not possible to persuade them to it. Not but he could miraculously work upon them (by an irresistible or unfrustrable operation) saith *(c) Maimonides*, and change their hearts, if he pleased, as he miraculously changed the nature of other things; but if this were God's will to deal with them after this fashion, there would have been no need to send a *prophet* to them, or to publish laws full of precepts and promises, rewards and punishments, by which, saith he, God wrought upon their hearts, and not by his absolute Omnipotence." Again, can it enter into the heart of any man to conceive this, God was not so desirous of their reformation and obedience as to do all that was requisite on his part to procure it, and so to give them means sufficient for the performance of their duty, when after all his unsuccessful labors that it might be so, he breaks forth into such ardent wishes, *(d) Oh that my people had hearkened to me and Israel had walked in my ways!* Even that *Israel* whom for rejecting me, I have now *given up to her own heart's lusts*; *Oh that thou hadst hearkened to my commandments*, saith God to that obstinate people, whose *neck was an iron sinew, and their brow brass*. Now can these expressions come from one who had from all eternity decreed their reprobation, and con-

(b) Deut. v. 27, 28, 29.——*(c) More Nev.* Part. 3. chap. xxxii.——*(d)* Isa. xlviii. 18, 1, 2, 3.

sequently the denial of means sufficient to enable them to do what he thus wishes they had done? Can there be any doubt of the sincerity or ardency of Christ's desire of the welfare and salvation of the *Jews* when his eyes first *wept over Jerusalem*, and then his mouth utters these words, *happy hadst thou been hadst thou known in this thy day the things belonging to thy peace; but now they are hid from thine eyes*: they are so now, therefore they were not always so. For *Christ* here plainly taketh it for granted that the people of *Jerusalem* in this day of their visitation by the *Messiah*, might have savingly *known the things belonging to their peace*; since otherwise, I know not how our *Savior's* tears could be looked on as tears of charity and true compassion; and either his assertion that they might have been happy would have been contrary to truth, or his trouble that they had not known the things belonging to their peace must have been trouble contrary to the decree of his *Father*; both which are palpably absurd. And seeing the will of *Christ* was always the same with the will of the *Father*, it follows also that God the *Father* hath the same charitable affection to them, and so had laid no bar against their happiness by a *decree of preterition*, or been wanting in any thing on his part requisite towards their everlasting welfare; and then it must be certain that an unfrustrable operation being not vouchsafed to convert them, it was not necessary to that end.

SECTION IV.—*Argument* 3.—3*dly*. If conversion be wrought only by the unfrustrable operation of God, and man is purely passive in it; vain are,

1*st*. All the commands and exhortations directed to wicked men *(e) to turn from their evil ways, to put away the evil of their doings, to cease to do evil, and to learn to do well, to wash and make themselves clean, (f) to circumcise their hearts, and be no more stiffnecked, (g) to circumcise themselves to the Lord, and take away the foreskins of their hearts, to wash their hearts from wickedness that they may be saved, (h) to put off the old man and put on the new, (i) to lay aside all filthiness and superfluity of naughtiness, and to receive with meekness the ingrafted word*; for to suppose that God commands the duty, or imposes that as our duty under the penalty of everlasting wrath, which he both knows, and according to this *hypothesis* hath declared we never can do without that mighty aid, which he neither doth nor ever will vouchsafe to the greatest part of those to whom these precepts are directed, is to require them in vain to do these things, and in effect to declare they are to

(e) Isa. [illegible]—(f) Deut. x. 16.—(g) Jer. iv. 4, 14.—(h) Eph. iv. 22.—(i) 1 Pet. ii. 1, 2.

look upon themselves as inevitably damned, and that even for not doing that which it is no more in their power to do, than to create a world.

To say here that the end of these commands and exhortations is to declare not what we can do, or God would have us do, but what we ought to do, is, *1st.* To suppose we ought to do what we cannot do, yea that we ought to do what God would not have us do, which is a manifest contradiction, seeing we only ought to do it, because his will requires it. *2dly.* It is in express terms contrary to the tenor of those numerous *scriptures* which say, he hath commanded men to do his commandments, and given them such precepts that they may keep and do them; and *3dly.* It is repugnant to the plainest reason, for that one end of the precepts, prohibitions and exhortations contained in God's law is obedience, is therefore evident because they are there inforced with promises to the obedient, and threatnings to the disobedient; the only end of which is to move us to obedience by the inducements of hope and fear.

Now obedience is one thing, and knowledge another; therefore knowledge is not the only end of God's precepts and exhorrations, and so the only end of them is not to declare to us what we ought to do. Moreover that is to be deemed the principal end of the law, and of exhortations grounded on it, without which all other ends of the law being attained, do not profit, but do rather hurt. Now thus it is with respect to knowledge of what we do not; *(k) for he that knoweth his master's will and doth it not, shall be beaten with many stripes; (l) and he that knoweth to do good and doth it not, to him it is sin;* therefore obedience, and not knowledge, is the principal end of these things. Moreover would not God have all men to obey his commands? Are they not declarations of his will concerning what he would have them do, or leave undone? Would he not have us to comply with his exhortations, and hearken to the voice of his word? Is not obedience to them styled the doing of his will? Do not all the world conclude that they should do what he commands? Do they not look upon his precepts as a sufficient indication of his will and pleasure? Are not all men obliged to believe God would have them do what he requires of them? And can they be obbliged to believe this if it be not true? Can any person rationally think that an upright God in whom is no *hypocrisy* or guile, should seriously command that which he is not willing men should do, especially when his commands are so agreeable to his nature, and so beneficial to the souls of men, as the commands of faith, repentance and obedience are.

(k) Luke xii. 47.—*(l)* Jam. iv. 17.

The only instance produced to the contrary from God's command to *Abraham*, to offer up his only son, is both impertinent and inconclusive; it is not pertinent, because it is not paralleled to the case in hand; had indeed God after these precepts given a contrary command to the sinner not to repent and obey him, as in this case he did to *Abraham*; had he complained of *Abraham*, as he doth of them, for not obeying his command; had he threatened to, and executed his judgments on him, on that account, as he doth on them, then, and then only, would the case have been parallel. 2*dly*. It is inconclusive; for as precepts of this nature are never made but to private persons, so neither are they made concerning things which have a real goodness and suitableness to reason in them, as the forementioned precepts have; for then they would be no *temptations*; add to this that *Abraham* obeyed upon this very principle, that God would have him do what he commanded, and ceased to continue in, and to compleat this act, only by virtue of a contrary command; we therefore must, even by this example so much urged, conclude we must repent and obey his precepts till he is pleased to give us a command to the contrary.

Now it being thus evident that obedience is the end of God's precepts, laws and exhortations, it is also evident that those precepts which are impossible to be performed, even as impossible as for the dead to raise themselves, are vain and ludicrous, and they are yet more so when they are backed with promises and threats; for where the thing required is impossible, it is as vain to hope or fear, as to think of doing it. But most of all are those exhortations ludicrous which are grounded on the law, if the matter be utterly impossible; for exhortations carry the appearance of a serious and charitable intention, and some hope of prevailing; whence God so frequently declares he presses them upon his people *for their good*, and that it may be *well with them*; but nothing of this nature can really be implied in an exhortation to another to do that which he knows he never can do, and therefore in such cases his exhortations can be nothing better than *hypocrisy* and mockery.

2*dly*. According to this *hypothesis*, vain also are all the threats denounced in the *scripture* against them who go on without amendment in their evil ways, and who persist in their impenitency and unbelief, as *v. g.* that of the *Psalmist*, (*m*) *the Lord is angry with the wicked, if he turn not he will whet his sword. He hath prepared for him the instruments of death.* That of

(*m*) Psal. vii. 11, 12, 13.

the prophet in God's name, *(n) I will deſtroy my people ſince they return not from their ways.* And again, *(o) behold I frame evil againſt you, and deviſe a device againſt you; return ye therefore from your evil ways, and make your ways and doings good;* and thoſe of *Chriſt* himſelf, *(p) If you repent not, you ſhall all likewiſe periſh. (q) If you believe not that I am he, you ſhall die in your ſins.* For either thoſe threats are proper to move the elect to faith, repentance and obedience; and then, *1ſt.* They may move them ſo to do, and then an unfruſtrable action cannot be neceſſary to their converſion. Then, *2dly.* Seeing threats only move by exciting fear of the evil threatened, they may be moved, and God muſt deſign to move them by the fears of periſhing and dying in their ſins; that is, God muſt deſign to move them by a falſe and an impoſſible ſuppoſition. Or, *3dly.* They are proper to move thoſe who are not elected; but this they cannot be, becauſe then they muſt be moved to endeavor to believe, repent, and turn from the evil of their ways by the hopes of avoiding this death and ruin threatened by ſo doing; whereas ſeeing it is the ſame thing to have God's decree of preterition paſt upon them, and to be left inevitably to periſh, they muſt, by virtue of it, be left without hopes that they may not periſh. True it is, that theſe decrees are ſecret, and ſo neither can the elect know certainly they are of that number, nor they who are not elected, that this act of preterition hath been paſt upon them; but yet this alters not the caſe, ſeeing, upon ſuppoſition of ſuch eternal decrees, they muſt know disjunctively, either that they cannot die in their ſins becauſe they are elected; or that they cannot avoid it, becauſe they are not elected.

(*3dly.*) Vain upon this ſuppoſition, are the promiſes of pardon, life and ſalvation made to them who do conſider and turn from their evil ways, and who repent of their iniquity, as, *v. g. (a) Waſh ye, make ye clean, put away the evil of your doings; then though your ſins be as crimſon you ſhall be white as wool, though they be red like ſcarlet, ye ſhall be as ſnow. (b) Let the wicked forſake his way, and the unrighteous man his thoughts, and let him turn unto the Lord, and he will have mercy upon him, and to our God, for he will abundantly pardon. (c) O Jeruſalem waſh thine heart from wickedneſs that thou mayſt be ſaved. How long ſhall vain thoughts lodge within thee? (d) Repent, and turn yourſelves from all your tranſgreſſions, ſo iniquity ſhall not be your ruin; for I have*

(*n*) Jer. xv. 7.——(*o*) Chap. xviii. 11.——(*p*) Luke xiii. 3, 5.——(*q*) John viii. 24.——(*a*) Iſa. i. 18.——(*b*) Chap. lv. 7.——(*c*) Jer. iv. 14.——(*d*) Ezek. xviii. 30, 31, 32.

no pleasure in the death of him that dieth, saith the Lord God, wherefore turn yourselves, and live ye: For no promises can be means proper to make a dead man live, or to prevail upon a man to act who must be purely passive. Nor can I seriously design to induce him by them to do what I know he can never do himself, and which, whenever it is done, must be done by me alone: To promise therefore, and give no strength for the performance; or to promise on an impossible condition, or on a condition which I only can perform, and which I have determined never to enable him to do, is indeed to promise nothing, because it is to promise nothing that I can obtain; and nothing of this nature being ever done by any wise and upright *governor*, how absurd is it to impute such actions to a God infinite in righteousness and wisdom, and who is doubtless serious, and not delusory, in all his dealings with the sons of men? When therefore these men say, God promises pardon and life seriously even to those who are not elected, but lie under an act of preterition, because he doth it upon condition that they believe, repent and be converted, and will, if they perform them, give this pardon and salvation to them; this is as if I should say, God threateneth damnation to his elect seriously and in good earnest, because he threateneth it to all, and therefore to them also; if they do not turn to him; if they continue in impenitence and unbelief; or if they persevere not to the end; whereas if notwithstanding he hath in his word of truth declared concerning them that he hath from eternity prepared for them that grace which will unfrustrably produce faith, repentance and conversion in them, and stands engaged by promise to make them persevere unto the end; no man can rationally conceive he threateneth damnation to them seriously, because then he must only do it on a condition which he himself by his decree and promise hath rendered it impossible for them to be subject to; so in like manner, if God doth only promise this pardon and salvation to the nonelect, on a condition which his own act of preterition, and leaving them under the disability they had contracted by the fall of *Adam*, hath rendered impossible for them to perform; this being in effect no promise, a promise only made on an impossible condition being equivalent to none at all, how can a God of truth and of sincerity be said to promise to them pardon and salvation seriously and in good earnest, who are by his own act of preterition infallibly and unfrustrably excluded from it?

Section V.—*Argument* 4.—4*thly*. If men are purely passive in the whole work of their conversion, and so are utterly void of all power of believing, living to God, or performing any acceptable obedience to his commands, is it

righteous to conſign them to eternal miſery for their diſabili-ty to do that which God ſees them unable to do when he lays theſe commands upon them? Is not this to require brick where he affords no ſtraw? Yea, *to require much where nothing is given*, and then to puniſh eternally the not doing that which is ſo unreaſonably required; yea is not this equal to an abſolute decree to damn them for nothing; it being in effect, and in the neceſſary event and conſequence the ſame thing to damn them for nothing, and to damn them for not doing what they never could do, or for not abſtaining from what they never could avoid. If God makes laws which we cannot without his aſſiſtance obſerve, and then denies that aſſiſtance, he by ſo doing makes obedience to ſuch men impoſſible, and what ſin is it not to obey beyond poſſibility?

If it be ſaid this diſability is their ſin, I anſwer, then by the definition of St. *John*, it muſt be *a tranſgreſſion of ſome law of God*, and then ſome law of his muſt be produced, requiring fallen man to do on pain of damnation without divine aſſiſtance, what he knows he can no more do than he can create a world; that is, a law declaring it is his will that they ſhould do what it is his will they never ſhould have power to do, or that it is his will we ſhould exert an act without the power of acting. 2*dly*. Either this divine law is poſitive or moral: If it be only poſitive, then all the *Heathen* world muſt neceſſarily be ignorant of it, and therefore not obliged by it, God having given them no poſitive laws, and ſo their ſtate muſt be, as to this particular, much better than that of *chriſtians*, they being under no obligation to do any thing which they cannot do. If it be moral, how comes it to paſs that all the *Heathen* world ſhould be not only ignorant of it, but poſſeſſed with a contrary principle, that impoſſibilium nulla eſt obligatio, *that there can be no obligation to a thing impoſſible*, which is, ſaith *(e)* Biſhop *Saunderſon*, a thing ſelfevident, and needs no proof; and that *(f) there can be no fault in doing that which we cannot avoid, or not doing that which we have no power to do: and that God could not produce or nouriſh that, which when it had done its utmoſt, muſt fall into eternal miſery*: and that *quod omnibus neceſſe eſt id ne miſerum eſſe uni poteſt*, that which is neceſſary to all, can be the ground of miſery to none. 3*dly*. Either this ſin is avoidable or it is not; if it be not avoidable, muſt it not unreaſonably be required under this dreadful penalty that men ſhould avoid it? If it be

(e) De Leg. Prælec. V. *Sect.* 6.

(f) Culpam nullam eſſe dicit Cicero, cum id quod ab homine non potuerit non præſtari evenerit. Tuſc. Q. 3. N. 31. Nec id ſignificat, aut aſſerit, quod, cum exantlaviſſet omnes labores, incideret in mortis (ut ſapiternum malum. Tuſc. Q. 1. N. 107.

avoidable, then is there no such disability as is pretended in us, for we are not disabled from avoiding that which we have power to avoid.

SECTION VI.—If it still be said, that it is just to condemn us for what we are now disabled to perform, because this disability came upon us by a guilt which is truly our own, because it came upon us by the sin of our first parents, in whose loins we then were; this miserable refuge, and first born of absurdities, hath been sufficiently confuted in the state of this *question, Sec.* 6. It hath been also baffled by many plain and cogent arguments in the discourse concerning the extent of Christ's death. And because it is the foundation of the doctrine of absolute election and reprobation, and the whole *system* of these men must fall together with it, I shall here shew farther the inconsistency of this imagination, both with the tenor of the *holy scripture*, and with the principles of reason.

And *1st*. This vain imagination seems plainly contrary to the whole tenor of the *scripture*, and even to ridicule God's dealings in them with the sons of men; for if, as I have largely proved in the state of the question, God dealeth with lapsed man, suitably to the faculties he still retains, endeavoring to excite him to the performance of his duty by hopes and fears, by promises and threats, by prospect of the advantages he will receive by his obedience, and of the miseries to which he will be subject by his disobedience, requiring him to consider and lay to heart these things, that he may *turn from the evil of his ways, and do that which is lawful and right*; by all these things he manifestly declares he is not under such a disability by reason of the fall of *Adam*, as renders it impossible for him to be moved by all, or any of these inducements to the performance of his duty; for then he might as well have used them to persuade a blind man to see, or a cripple to walk, or a new born babe to speak, or a fool to understand *mathematics*, they both equally wanting, or have lost the power to do what is required of them; and though one man should have lost his sight by whoring, another the use of his feet, a third the use of his reason by drinking; though they may be punished for whoring and drinking, they cannot afterwards be justly punished for not seeing, not walking, or not making use of their reason; this being to punish them for not using that which they have not to use; so in like manner, though if the sin of *Adam* were properly our own, we might be punished for that sin, yet could we not be justly punished for not having the ability we had lost by it, that being equally to punish for not using that ability which we have not to use.

2dly. God plainly seemeth, by his dispensations with the sons of men in order to their reformation, to declare he doth

not look upon them as lying under this ſuppoſed diſability to become better, to hearken to his calls and invitations to return and live; to be drawn to him by the cords of love; to learn wiſdom by his rod, or be convinced of their duty to believe, and to obey him by his miraculous operations. For,

1ſt. God repreſents it as matter of great admiration and aſtoniſhment, and an argument of brutiſh ſtupidity, that the *Jews* were not reſtrained from their rebellions againſt him by the conſideration of his great goodneſs to them, ſpeaking thus to them by his *prophet, (g) Hear oh heavens, and give ear oh earth, for I have nouriſhed and brought up children, and they have rebelled againſt me. The ox knows his owner, and the aſs his maſter's crib, but Iſrael doth not know, my people doth not conſider:* Enquiring thus, *(h) Ah fooliſh people and unwiſe, do you thus requite the Lord? Is he not the Lord that made you? Hath he not created and eſtabliſhed you?* And ſaying, *(i) they remembered not the multitude of thy mercies, but were diſobedient at the ſea, even at the red ſea; (k) they forſook the Lord, when he led them in the way, they walked after vanity, neither ſaid they where is the Lord that led us through the wilderneſs, and brought us out of Egypt into a plentiful country to eat the fruits thereof?* Again, *(l) This people,* ſaith he, *hath a revolting and rebellious heart, neither ſay they, let us now fear the Lord who giveth us the former, and the latter rain in its ſeaſon, and reſerveth to us the appointed weeks of harveſt.* And on the other hand he promiſeth, that in the latter days they ſhall *(m) fear the Lord and his goodneſs.* The *apoſtle* alſo repreſents it as the effect of their hard and impenitent heart, that they *(n) deſpiſed the riches of God's goodneſs, patience, and longſuffering, and were not led by them to repentance.* Now if they lay under an utter inability to be reſtrained by all this goodneſs from their rebellions and their diſobedience, and from walking after vanity, what matter of admiration and aſtoniſhment, what indication of folly and ſtupidity could it be in them, that they were not induced by it to abſtain from that which they were not able to avoid? Or what ſign was it of a rebellious and revolting, hard and impenitent heart, that being under this diſability to be moved by this goodneſs to repent and fear him, they did not do it? Sure he who deſigned theſe means to their reſpective ends, and doth thus aggravate the ſin of them who do not improve them to thoſe ends, did not conceive theſe all were vain and inſufficient inducements without that ſupernatural aid he was not pleaſed to vouchſafe to move them to thoſe duties.

(g) Iſa. i. 2, 3.—*(h)* Deut. xxxii. vi.—*(i)* Pſal. cvi. 7.—*(k)* Jer. ii. 17. v. 5, 6, 7.—*(l)* Ch. v. 23, 24,—*(m)* Hoſ. iii. 5.—*(n)* Rom. ii. 4.

2*dly*. The *ſcripture* is more frequent in repreſenting God's puniſhments and chaſtiſements as ſufficient to engage men to fear him, and to depart from their iniquity. (*o*) *Thou ſhalt*, ſaith *Moſes*, *conſider in thy heart, that as a man chaſteneth his ſon, ſo the Lord chaſteneth thee; thou ſhalt therefore keep the commandments of the Lord thy God, to walk in his ways, and to fear him.* God himſelf declares, that (*p*) *by the ſpirit of judgment, and of burning*, he would *waſh away the filth of the daughter of Zion, and purge out the blood of Jeruſalem*; and ſpeaks of it as a thing certain, that (*q*) *when his judgments are upon the earth, the inhabitants of it will learn righteouſneſs*, and that (*r*) *in their affliction they will ſeek him early*. And when they had not this effect upon them, he complains grievouſly againſt them, ſaying. (*ſ*) *This people turneth not to him that ſmiteth them, neither do they ſeek the Lord.* (*t*) *In vain have I ſmitten them, they have received no correction*; and having mentioned a variety of judgments he had inflicted upon *Iſrael*, he ſtill concludeth thus, (*u*) *Yet have ye not returned to me, ſaith the Lord*; and then adds, Ver. 12. *Therefore will I do thus unto you.* His prophets alſo complain thus; (*w*) *O Lord, thou haſt ſtricken them but they have not grieved, thou haſt conſumed them but they refuſed to receive correction; they have made their faces harder than a rock, they refuſed to return.* And again, (*x*) *This is a nation that obeyeth not the voice of the Lord nor receiveth correction.* Yea when theſe judgments do not prevail upon them to return to him, he looks upon them as incorrigible, ſaying to them (*y*) *Why ſhould you be ſmitten any more, you will revolt more and more?* And are only fit to be puniſhed ſeven times more. Thus having threatened to (*z*) *ſet his face againſt them, and give them up to be ſlain by their enemies, who would not hearken to him to do all his commandments*: he adds, *and if you will not yet for all this hearken to me, I will puniſh you ſeven times more for your ſins. And if you will not be reformed by theſe things, but will walk contrary to me, then will I alſo walk contrary to you, and will puniſh you yet ſeven times more for your ſins. And if ye will not for all this hearken to me, but will walk contrary to me, I will walk contrary to you in fury.* Now ſeeing all theſe judgments and chaſtiſements were only moral motives, and all men through the fall of *Adam* are utterly incapable of being moved by them without that *ſupernatural and unſruſtrable operation*, which the event ſhews God was not pleaſed to vouchſafe to theſe lapſed perſons. Why doth

(*n*) Deut. viii. 5, 6.——(*p*) Iſa. iv. 4.——(*q*) Iſa. xxvi. 9. lix. 18, 19.——(*r*) Hoſ. v. 15.——(*ſ*) Iſa. ix. 13.——(*t*) Jer. ii. 30.——(*u*) Amos iv. 6, 9, 11.——(*w*) Jer. v. 3.——(*x*)——vii. 28.——(*y*) Iſa. i. 5.——(*z*) Lev. xxvi. 14, 17, 18, 21, 23, 24, 27, 28.

God himſelf repreſent them as means proper and by him deſigned, and ſometimes efficacious to produce theſe ends?—Why doth he ſpeak as if they certainly would do it? Why doth he complain ſo much againſt them, and denounce ſuch dreadful judgments on them, who were not thus reformed by them? Seeing theſe things without that aid he was not pleaſed to vouchſafe, were as unable to produce theſe effects as to make a blind man ſee, or a deaf man hear? Why is the one more puniſhable on this account than the other? Why, laſtly, doth he repreſent them as incorrigible who were not thus reformed by them, ſince it was impoſſible they ſhould be ſo without that ſupernatural aid he was not pleaſed to vouchſafe? Surely theſe things are demonſtrations of the falſehood of this vain opinion.

3*dly*. God doth continually repreſent his calls and invitations, and his meſſages ſent to them by his *prophets*, as ſufficient inducements to procure their reformation and repentance, and looks upon them as incorrigible and paſt all remedy, and worthy of his heavieſt judgments, when theſe things could not engage them to return to him; ſo we read, 2 Chron. xxxvi. 15, 16. *He ſent to them his meſſengers, riſing up betimes and ſending them, becauſe he had compaſſion on his people, and on his dwellingplace, but they mocked his meſſengers, deſpiſed his word, and miſuſed his prophets, till the wrath of the Lord came upon them, and there was no remedy.* So Jer. xxv. 4, 5. *The Lord ſent to you his prophets, riſing up early and ſending them, but you have not hearkened, nor inclined your ear to hear* (when) *they ſaid, turn ye again every one from his evil ways.* Hence God ſpeaks thus of them, Jer. xxix. 18, 19. *I will perſecute them with the ſword, the famine, and the peſtilence, and will deliver them to be removed to all the families of the earth, becauſe they hearkened not to my words, when I ſent to them by my ſervants the prophets, riſing up early and ſending them, but ye would not hear.* See alſo Jer. vii. 13. xxxv. 15. Again, *I will bring upon Judah*, ſaith God, *and upon all the inhabitants of Jeruſalem all the evil that I have threatened, becauſe I have ſpoken to them, but they have not heard, I have called unto them, but they have not anſwered*, Jer. xxxv. 17. So alſo Iſa. lxv. 11. lxvi. 4. *Wiſdom* is alſo introduced by the preacher crying *in the chief places of concourſe, turn ye at my reproof*, (and) *(a) I will pour out my ſpirit upon you, I will make known my words to you;* and at laſt thus concluding, *becauſe I have called, and ye refuſed, I have ſtretched out my hand, and no man regarded; but ye have ſet at nought all my counſel, and would none of my reproof; I alſo will laugh*

(a) Prov. i. 23, 28.

at your calamity, I will mock when your fear cometh. In a word, all these things seem to be put together in those words of the prophet *Ezekiel, (b) because I have purged thee* (i. e. I have done what was sufficient to have purged thee by my mercies and judgments, my calls, my threats, my promises and by my prophets, and what should have purged thee) *and thou wast not purged, thou shalt not be purged from thy filthiness any more, till I have caused my fury to rest upon thee.* Now could that God who sent these *messengers* to his people *because he had compassion on them*, have decreed from eternity, never to have compassion on them in reference to their eternal interests? Could he see them under an utter disability through the fall of *Adam* to comply with the requests of his *messengers* and *prophets*, and not vouchsafe that aid without which he well knew his *messengers* and *prophets* must be sent in vain? And when after all that they had said, *there was no remedy* of this fatal disability afforded, did the good God threaten thus to persecute with *sword and famine, and banishment*, his own beloved people, for not hearkening to his words, and not turning from their evil ways, when they were no more able so to do than to remove a mountain? Might he not as well have threatened thus the man who by intemperance had lost his sight and limbs, because he did not see and walk? Especially if we consider that he contracted this disability by his own personal sin, they only had theirs by the transgression of another long before they had a being, and so before they could be capable of any personal transgression. To what purpose did wisdom say to them who were thus disabled, *turn you at my reproof?* Or could she, without insulting over the misery of fallen man, thus laugh at the calamity they never could prevent? Or lastly, could God truly say *he would have purged them*, when he withheld that aid, without which it was impossible they should be purged; or threaten that *they should be purged no more*, who never were in a capacity of being purged at all?

4thly. God throughout the whole book of the law, and our blessed *Savior* in the gospel, still represent the mighty works done for, and before the eyes of the *Jews*, as strong and sufficient obligations to believe and obey him. *Ask now of the days of old, did ever people hear the voice of God out of the midst of the fire as you have heard, and live? Or hath God assayed to go and take him a nation out of the midst of another nation, by temptations, by signs and by wonders, and by a mighty hand, and by a stretched out arm, and by great terrors as the Lord did for you in Egypt before your eyes,* Deut. iv.

(b) Chap. xxiv. 13.

32, 33, 34. *Thou ſhalt keep therefore his ſtatutes and his commandments, which I command ye this day,* Ver. 40. and Chap. xi. 2. *You have ſeen the chaſtiſements of the Lord, his greatneſs, his mighty hand, and his ſtretched out arm, and his miracles, and his acts which he did in the midſt of Egypt; your eyes have ſeen all the great acts of the Lord that he did, therefore ſhall ye keep all the commandments which I command you this day,* Ver. 8. and Chap. xxix. 2, 3. *Ye have ſeen all that the Lord did before your eyes in the land of Egypt, the great temptations which thine eyes have ſeen, the ſigns and the great miracles; keep therefore the words of this covenant, and do them,* Ver. 8. So alſo our *Lord* proves the obligation the *Jews* had to believe in him, becauſe of the mighty works which he had done among them, ſaying, *the works that I do bear witneſs of me, that the Father hath ſent me,* John v. 36. *and ye have not his words abiding in you, for whom he hath ſent ye believe not,* Ver. 38. See alſo John viii. 18, 24. And when the *Jews* came to him ſaying *if thou be the Chriſt tell us plainly;* his anſwer is, John x. 25, 26. *The works that I do in my Father's name bear witneſs of me, but ye believe not becauſe ye are not of my ſheep;* and Ver. 37. *if I do not the works of my Father believe me not;* and Chap. xv. 24. *If I had not done among them the works which none other man did, they had not had ſin; but now have they both ſeen, and hated both me and my Father,* and ſo *they have no cloak for their ſin,* Ver. 22. Now if the conſideration of this mighty hand of God, and ſtretched out arm, was not ſufficient to induce them to obſerve his ſtatutes, why doth he ſo often ſay, *therefore thou ſhalt keep my ſtatutes,* i. e. why doth he uſe a reaſon which he knew was inſufficient to produce that effect? If all *Chriſt's* miracles, without that ſupernatural and unfruſtrable act of God, which he would not vouchſafe to the *Jews*, were inſufficient to produce faith in them, why doth *Chriſt* tell them that *if they did not believe in him, they ſhould die in their ſins?* Why doth he repreſent their infidelity as an act of *hatred to him, and his Father,* and an evidence that they were *not his ſheep,* nor had *the word of God abiding in them?* Why, laſtly, doth he ſay, *they had no cloak for their ſin,* who had this remedileſs diſability to plead in their behalf.

5thly. This will be farther evident from God's ſuppoſition, that it might be, that the methods he and his *prophets* uſed would prevail for the producing of the deſigned effects. Thus when God bids *Jeremiah take the roll of his intended judgments, and read it in their ears;* he adds, (*a*) *it may be that the houſe of Judah will hear all the evil that I purpoſe to do*

(*a*) Jer. xxxvi. 3, 7.

to them, that they may return every man from his evil way, and I may forgive their iniquity and their sin; and Ver. 7. *It may be they will present their supplication before me, and will return every one from his evil way.* To his prophet *Ezekiel* he speaks thus *(b) prepare ye stuff for removing, and remove by day in their sight, it may be they will consider, though they be a rebellious house.* So in the parable of the vineyard, when God sends his Son to the *Jews*, he saith *(c) it may be they will reverence my Son.* Now what room is there for any of these suppositions, where the effect depends upon God's immediate acting upon the heart, and not upon any hearing, or consideration of man without it, or any dispositions, or any means that they can use to move him to enable them to do it? If indeed they lay under this disability by the fall of Adam, it might as reasonably be expected they should move a mountain, as be induced by these considerations to *return every man from his evil ways.*

6*thly.* God complains of his own people, that they were *(d) a rebellious people*, because they had *eyes to see and saw not, they had ears to hear and heard not; (e) my people*, saith he, *is foolish, they have not known me, they are sottish children, and have not understanding; they are wise to do evil, but to do good they have no knowledge.* And again, *(f) to whom shall I speak, and give warning? Behold their ear is uncircumcised, and they cannot hear; (g) can the Ethiopian change his skin, and the Leopard his spots? Then may ye also do good who are accustomed to do evil.* And *Christ* speaks thus to the *Scribes* and *Pharisees*, *(h) Ye serpents, ye generation of vipers, how can ye escape the damnation of hell!* Now if this were the sad estate of all the lapsed sons of *Adam*, that *they had eyes and saw not, and ears and heard not*, that to *do good they had no knowledge*, and no power, whatever motives God should offer to engage them so to do, why is this represented as the peculiar state, only of the worst of men? If none of them could be induced by all the arguments the gospel offers to do good, why is this made the effect of a long *custom to do evil*, and an evidence of *sottish children?* If this be the sad state of all that are not of the number of the elect, that they cannot escape eternal misery, why is it said, peculiarly of the *Scribes* and *Pharisees*, that they could not *escape the damnation of hell?* And more particularly concerning *Judas*, that *(i) it had been better for him that he had not been born?* In a word, all God's commands and prohibitions, promises and threats,

(b) Ezek. xii. 3.—*(c)* Luke xx. 13.—*(d)* Ezek. xii. 2.—*(e)* Jer. iv. 22.—*(f)* Jer. vi. 10.—*(g)* Chap. xiii. 23.—*(h)* Matth. xxiii. 33.—*(i)* Matth. xxvi. 24.

and all his exhortations to lapſed men to conſider, and lay them to heart in order to their reformation, are demonſtrations of the falſehood of this vain imagination.

SECTION VII.—*Argument* 5. If ſuch a divine, unfruſtrable operation is neceſſary to the converſion of a ſinner, then the word *read* or *preached* can be no inſtrument of their converſion without this divine and unfruſtrable impulſe, becauſe that only acts by moral ſuaſion. Whereas *(k) it pleaſed God*, ſaith the *apoſtle, by the fooliſhneſs of preaching to ſave them that believe.* And St. *James*, by ſaying, *(l) we are begotten anew by the word of truth*, plainly informs us, that this word of God is the ordinary means of our regeneration, it being the word *preached*, the word *we are to hear*, Ver. 19, 22. and to *receive with meekneſs*, by which God worketh this new birth in us, and which, ſaith the *apoſtle, is able to ſave our ſouls*, Ver. 21. And it is ſurely a great diſparagement to the word of God, to think that his perſuaſions, admonitions, exhortations, attended with the higheſt promiſes and threats, ſhould be all inſufficient to prevail with men to turn from the known evil of their ways, and turn to him; when all men who do uſe theſe methods towards their children, ſervants, friends and relations, do it in hope that they ſhall be ſucceſsful by theſe means; only this is not ſo to be underſtood as to exclude the cooperation of God with his word, or the aſſiſtance of his *holy ſpirit* ſetting it home upon our hearts; provided this be not by way of *phyſical* but *moral* operation, by that illumination of the underſtanding from the word which produceth that renovation *in the ſpirit of the mind*, by which we are enabled to diſcern, and to *approve the good, and acceptable, and perfect will of God*, Rom. xii. 2. Eph. iv. 23. to diſcern *what is acceptable to the Lord*, Eph. v. 10. *to underſtand what the will of the Lord is*, Ver. 17. And if the word of God be a perfect rule, *(m) able to make us wiſe unto ſalvation, and furniſh us to every good work;* ſure the good ſpirit may by his ſuggeſtion of the truths delivered in it, by *bringing them to our remembrance*, and opening our underſtanding to perceive the *ſcriptures*, remove that darkneſs which is in our minds either by natural corruption, or by the miſts which *Satan* caſts upon them; whence the *apoſtle* doth inform us, 2 Cor. iv. 3, 4. That *if the goſpel be hid from any to whom it is preached, it is becauſe the God of this world hath blinded the conceptions of their minds, that the light of the glorious goſpel ſhould not ſhine into them.* And 2*dly*. by making deep impreſſions on the mind of the advantages and rewards promiſed to our converſion and ſincere obedience, and the tremendous

(k) 1 Cor. i. 21.—*(l)* Jam. i. 18.—*(m)* 2 Tim. iii. 15, 16, 17.

evils threatened to the disobedient, and bringing these things oft to our remembrance, which in the *scripture* phrase is *putting these laws in our minds, and writing them in our hearts, that we may not depart from him*, Heb. viii. 10. (See the note there) for what reason can be given, why the spirit of wisdom having thus enlightened the eyes of our understanding, *to know what is the hope of our calling, and the glorious riches of the inheritance of the saints*, Eph. i. 18. and made these things, firmly believed, thus present to our minds, they should not have greater prevalence on our wills to obedience than any temporal concernments to induce us to yield obedience to the laws of sin? If beyond this there be some physical and irresistible operation on God's part necessary to make us know the things which do belong to our peace, and knowing them to choose the good and refuse the evil, this being not wrought in them who are not born anew, why is the want of this new birth, and this spiritual renovation, so oft imputed to men's want of consideration and laying to heart the things propounded to them, to their not inclining their ear to wisdom, and applying their heart to understanding, to their rejecting the counsel of God, and not choosing the fear of the Lord? Prov. i. 24, 25, 29, 30. Why is it said, that they continue thus unreformed, because *they would have none of God's counsels, but despised all his reproof*, or because *they would not frame their doings to return unto the Lord*? This also St. *Peter* teacheth, by saying, *(n) we are born again of incorruptable seed, by the word of God*; and St. *Paul*, by letting us know that *(o) faith comes by hearing, and hearing by the word of God*, and by saying to his *Corinthians, in Christ Jesus I have begotten you through the gospel*: for if conversion is only wrought by an irresistible operation of the *holy spirit*, and cannot be wrought in us by the word without it, then the word contributes no more to our conversion, than the throwing of a pebble doth to the fall of a strong wall, blown down by the fury of a tempest; since then it can only be the effect of that unfrustrable power, and not at all of any refusable motives and persuasions offered from the word; and why then is it said *(p) to be quick and lively in its operations*? To say that conversion, at the same time, may be the work of that word which sinners cannot but resist, till this unfrustrable operation comes, and yet of that operation, and the word, is to speak things plainly inconsistent with truth, and with the nature of a moral instrument, which if it doth not move doth nothing; and if it doth, as far as it doth so, is not resisted. Moreover, where an effect doth so entirely depend upon two causes, that without the concurrence

(n) 1 Pet. i. 23.—(o) Rom. x. 17.—(p) Heb. iv. 12.

of them both it will not be produced, he that hath it always in his power to reſiſt, that is, to hinder the operation of the one upon him, muſt alſo fruſtrate the other, and conſequently hinder the effect; ſo that it being certain that the ſinner may, and too often doth reſiſt the moſt powerful perſuaſions of the word, he may reſiſt the concurrence of the ſpirit with it, and then that operation cannot be unfruſtrable, or irreſiſtible. Moreover, if converſion be wrought irreſiſtibly by the operation of the ſpirit, then the word which may be reſiſted is unneceſſary thereunto, ſince an irreſiſtable operation muſt do its work as well without it; and if the word cannot but be reſiſted, till the effect is wrought by another power which is irreſiſtible, it is evident the effect is owing only to that power, and then the whole miniſtry of the word muſt be unneceſſary; and what is this but in effect to ſay, what in expreſs terms would be offenſive to tell *chriſtian* ears, viz. *the word of God is of no uſe towards the converſion, or reformation of a ſinner.*

SECTION VIII.—*Argument 6.* Hence it muſt alſo follow, that no motive can be offered ſufficient to induce the perſon who believes this doctrine, (as if it be taught in *ſcripture* all *chriſtians* are obliged to do) to enter upon a change of life, or a religious converſation, till he feel this irreſiſtible impulſe come upon him; for as an aſſent to mere truth doth not move the will and affections, unleſs it be of concernment to us, propounding good to be obtained, or evil to be avoided, ſo neither can this be ſufficient to excite endeavor, if I knew as certainly that till this impulſe comes upon me I cannot poſſibly by my beſt endeavors either obtain that good, or avoid that evil; which being plain to common ſenſe, I ſhall not farther proſecute.

SECTION IX.—*Argument 7.* If man be purely paſſive in the whole work of his converſion, and it can only be wrought in him by an irreſiſtible act of God upon him, then can nothing be required as a preparation, or a prerequiſite to converſion; for either that prerequiſite is ſomething to be done on our part in order to God's irreſiſtible act, or it is not; if nothing is ſo to be done on our part in order to the work, no preparation can be requiſite in order to it; if any thing is to be done on our part, it is certain that we are not purely paſſive in the whole work of our regeneration, ſince he that muſt prepare himſelf for his converſion, muſt act in order to it. Now as all God's exhortations to men to conſider and turn unto the Lord, demonſtrate, that this conſideration is a prerequiſite to converſion, ſo the parable of the ſeed ſown ſhews (1ſt.) negatively, that the word becomes unfruitful, either becauſe men do not at all *attend to it*, or becauſe they are diverted

from that attention by the intervening *cares and pleasures of the world*, which break off that attention, or are affrighted from it by the fears of suffering; and affirmatively, that it becometh fruitful by being *received into a good and honest heart*. And sure the *devil* must be a fool, according to this doctrine, when he comes to *take away the word out of mens hearts, lest they should believe and be saved*; if that word could have no influence upon men to salvation, when it was not attended with an unfrustrable assistance, and where it was so, all his attempts to hinder the believing of it to salvation must be vain.

SECTION X.—*Argument* 8. Were such an irresistable power necessary to the conversion of a sinner, no man could be converted sooner than he is, because before this irresistible action came upon him he could not be converted, and when it came upon him he could not choose but be converted; and therefore no man could reasonably be blamed that he lived so long in his impenitent, or unconverted state: And then God must unreasonably make these inquiries, *(q) How long refuse ye to keep my commandments? (r) How long will this people provoke me? How long will it be ere they believe me? (s) How long, ye simple ones, will ye love simplicity, and the scorners delight in scorning, and the fools hate knowledge? (t) O Jerusalem, wash thyself from wickedness that thou mayst be saved? How long shall thy vain thoughts lodge within thee?*— And again, *(u) O Jerusalem, wilt thou not be made clean? When shall it once be?* Seeing none of these changes could be wrought within them, till he was pleased to afford the irresistible impulse: And then it would not be praiseworthy in them, or any other person, that they were then converted, it being not in their power then to be otherwise, since an unfrustrable operation is that which no man can frustrate.

SECTION XI.—*Argument* 9. The *scripture* charges mens wickedness not upon their impotency and disability, but upon their wilfulness, which therefore doubtless is the true account of the matter. It might have reasonably been expected, that if the disability we had contracted by the fall of *Adam* had been the true source of all that impotency that is in the sinner to hearken to all, or any of the motives offered by God in the *Old* or the *New Testament*, the *holy scripture* should somewhere or other have given us some express declaration of it, and not have constantly ascribed this impotency to other causes acquired by, and not born with us; whereas I verily believe, that the whole *scripture* affordeth not one sentence, or

(q) Exod. xvi. 28.—*(r)* Numb. xiv. 11.—*(s)* Prov. i. 22.—*(t)* Jer. iv. 14.—*(u)* Chap. xiii. 27.

expreſſion, which in the true importance of it bears this ſenſe, or which either in terms, or by juſt conſequence avers, that *man is ſo diſabled by the fall, as that he cannot be reformed by any arguments or motives offered by God for his recovery, or by the grace offered to all men in the goſpel, but that they muſt entirely be fruſtrated, offered and ſpent in vain upon him, unleſs God add unto them an unfruſtrable operation of the Holy Ghoſt.* The *ſcripture* is indeed very copious in repreſenting the ignorance and darkneſs of the *Heathen* world, given up to groſs *idolatry*, and lying under the dominion of the *prince* of darkneſs; declaring, that *their fooliſh hearts were darkened*, and that they were *alienated from the life of God through the ignorance that was in them*; that through the evil habits they had contracted, the whole *Heathen* world *lay in wickedneſs*, were filled with it, and were even *dead in treſpaſſes and ſins*, and through the cuſtomary practice of ſin were become *inſenſible of their own vileneſs*; but nothing of this nature do I find charged on mankind in general, by reaſon of the fall of *Adam*. Whereas there is not any thing more frequent or common throughout the whole book of *ſcripture*, than the complaints of God and all his *prophets*, of *Chriſt* and his *apoſtles*, of the perverſeneſs, obſtinacy, rebellion, the inconſideration, folly and ſtupidity of them with whom they had to do, and only of their indiſpoſition and diſability to hearken to their counſels, and do good, by reaſon of thoſe evil diſpoſitions, cuſtoms, prejudices, hardneſs of heart, or blindneſs which they had wilfully contracted. Now it is reaſonable to conclude the fault lies chiefly there where the *ſcripture* chargeth it, and not where it is wholly ſilent in the caſe. Now of all theſe things I have already given inſtances ſufficient; to which may be added the words of *Iſaiah*, (*x*) *Thus ſaith the Lord, in returning and reſt ſhall ye be ſaved, and in quietneſs and confidence ſhall be your ſtrength, and ye would not.* And again, *They would not walk in his ways, neither were they obedient to his laws.* And of the prophet *Jeremiah*, (*y*) *Thus ſaith the Lord, aſk for the old paths, where is the good way, and walk therein; and they ſaid we will not walk therein; they hold faſt deceit, they refuſe to return. I ſent to them by my ſervants the prophts riſing up early, and ſending them, but they would not hear, ſaith the Lord.* And ſaith the prophet *Hoſea*, (*z*) *They will not frame their doings to turn unto the Lord.* Now, is it to be wondered, is it juſt matter of complaint, that men who were diſabled by the fall of *Adam*, from doing any of theſe things, did not perform them? Were they

(*x*) Iſa. xxx. 15. Chap. xlii. 24.—(*y*) Jer. vi. 16. Chap. viii. 6. Chap. xxix. 24.—(*z*) Hoſ. v. 4.

not rather objects of divine pity, than of wrath? And was it not worthy of the divine goodness to help their unavoidable infirmity, rather than to punish them so severely for what they could not help, and to impute that to *the spirit of whoredom* in them, which was the natural result of the *whoredom of their mother* Eve?

Moreover, Christ charges the impenitency and unbelief of the *Jews* upon this account, saying, *ye will not come unto me, that you may have life.* Now if they could not have the will, their condemnation would not be just; if indeed it had once been possible for them to be willing to come, or supposing their will good, it had been possible for them to come without being irresistibly made to come, the fault might have been imputed to themselves; but if it were impossible for them to be willing, how should they come? Or if it were impossible for them to come if willing, to what end should they be willing?

To say, as some do, that God's exhortations to men thus unable to return and yield obedience to him, and his promises to pardon and to save them if they will return, are very serious; because he will pardon and save them if they do these things, and only doth not do this because they will not turn unto him; is as if I should say a man is serious, when he exhorts a blind or a deaf man, who had contracted these disabilities by their own fault, to see and hear, and promises them the highest advantages if they would do so, because he will give them these advantages if they do see and hear, and only doth not give them because they do not do so; for if you say that these men cannot see and hear, and therefore will not, so is it with every lapsed man according to this doctrine. Moreover it is certain, that what I know I cannot do if I would, I cannot rationally will to do because I cannot rationally will in vain; if therefore God hath taught the sinner that he cannot turn to him, or hearken to his exhortations to repent and believe, were he never so willing; he hath also taught him that he cannot rationally will to do so, and therefore that he must be innocent in not having such a will.

SECTION XII.—*Argument* 10. And *lastly*, Our opinion tendeth much more to the glory of God, than doth the contrary opinion; for seeing God is chiefly glorified by the acknowledgment and discovery of his excellencies, and more particularly of those attributes which do inform us of our duty, and are proposed for our imitation, that doctrine which tends most to the acknowledgment of those attributes, must most directly tend to the advancement of God's glory. Now,

1*st*. The wisdom of God is most glorified by that opinion which supposeth he acts with man in all his precepts, exhorta-

tions, invitations, promiſes and threats, ſuitably to thoſe faculties that he hath given us, and doth not attempt by them "to engage us to impoſſibilities; for is it not a foul imputation upon the divine wiſdom to ſuppoſe that he uſes and appointeth means for the recovery of mankind, which he knows cannot in the leaſt degree be ſerviceable to that end?" But ſuch is the conſequence of that opinion which makes it as impoſſible for the ſinner to be converted, as for the dead to be raiſed by any of thoſe arguments or motives delivered by him in the ſcripture to engage us to repent and turn unto him; for according to this *hypotheſis*, he might as well ſend *miniſters* to preach to ſtones, and perſuade them to be converted into men; for his Omnipotency can, upon their preaching, produce this change in thoſe ſtones; and according to this opinion, the converſion of a ſinner cannot be effected without a like act of the divine omnipotency.

2*dly*. Whereas according to our doctrine, the truth and faithfulneſs of God, and the ſincerity of his dealings with men is unqueſtionable; according to the other doctrine, God ſeems to promiſe pardon and ſalvation to all men ſincerely, and yet in truth intends it only to ſome few perſons whom he deſigned to convert by an irreſiſtible power; leaving the ſalvation of the reſt impoſſible, becauſe he never deſigned to afford them this unfruſtrable operation, inquiring why thoſe men would die? Why they would not be made clean? Whom we knew could not avoid that death, or obtain that purgation without that divine impulſe he would not afford them; and ſaying he *had purged them* who were not purged, and had done all things requiſite to make his vineyard bring forth good grapes, when he had withheld from them that unfruſtrable operation without which they neither could be purged, nor bring forth good grapes.

3*dly*. Whereas the juſtice of God ſhines evidently from our doctrine, which aſſerts that God doth only puniſh men for wilful ſins, which it was in their power to avoid; it never can be glorified by that doctrine which ſuppoſes that he puniſheth men with the extremeſt and moſt laſting torments, for not accepting thoſe offers of grace tendered by the goſpel, which it was not poſſible for them to comply with, or embrace, without that farther grace which he purpoſed abſolutely to deny them. Now ſuch is the conſequence of that opinion which reſolves the converſion of ſinners into that unfruſtrable operation which is vouchſafed only to a few, but is withheld from all the reſt of mankind to whom grace is offered by the goſpel.

4*thly*. Is it not for God's glory that the praiſe of what good we do ſhould be aſcribed to his grace, and the ſhame of our

evil doings ſhould reſt upon ourſelves, as our own conſcience ſhews it doth by the remorſe which follows the commiſſion of ſin; but what reaſon can there be for this, unleſs we ſuppoſe it poſſible for the wicked to have been converted, or to have ceaſed to do evil? If indeed you aſcribe converſion and obedience to a cauſe that tranſcends all the power of man under the goſpel diſpenſation to perform, his evil actions may be his misfortunes, but how they ſhould be his faults, it is not eaſy to conceive.

I ſhould now proceed to ſhew the concurrence of antiquity with this doctrine; but this will be fully done by me in the following diſcourſe, where it will evidently be proved that the *fathers* in their confutation of the aſſerters of fate, and of the *Hereſies* of the *Valentinians*, the *Marcionites*, the *Baſilidians*, the *Manichæans*, the doctrines of *Origen*, and upon many other occaſions, uſe the very ſame arguments in confutation of thoſe *Hereſies* and doctrines, which I have done in confutation of this doctrine. To this I ſhall at preſent only add,

That the *fathers* generally teach that God doth only perſuade, and by his ſpirit aſſiſt thoſe that are willing to be good; but leaves them ſtill under the power to neglect and reſiſt his perſuaſions, not laying them under a neceſſity to be good, becauſe that would deſtroy the virtue and reward of being ſo. God, ſaith *(a) Irenæus*, redeems his from the *apoſtate* ſpirit, non vi, ſed ſuadelâ, *not by force, but by perſuaſion*; quemadmodum decebat Deum ſuadentem, et non vim inferentem accipere quæ vellet, *as it became God to receive what he would by perſuaſion, and not by force.* He ſent his Son into the world, ſaith *(b) Juſtin Martyr*, ὡς πείθων ἀ βιαζόμενον, as *perſuading, but not compelling men to be good.* The wiſdom of God, ſaith *(c) Cyril* of *Alexandria*, thought *fit to convert men rather by perſuaſion, than by neceſſity, that he might preſerve the liberty of man's will; for becauſe*, ſaith he, *the maker of all things* αὐτεξούσιον τὸν ἄνθρωπον εἶναι βούλεται καὶ βούλεσι ἰδίοις παραδυναστεύεσθαι πρὸς τὰ πρακτέα, *will have man to have power over his own ſelf, and be governed by his own will, in what he doth, it ſeemed good to our Savior,* πείθοι μᾶλλον καὶ οὐκ ἀνάγκης ὑπερτεινούσης ἀπαλλάττεσθαι μὲν τῶν κείρονων ἀνθέχεσθαι δὲ μᾶλλον τῶν βελτίνων, *that man ſhould be withdrawn from what is bad, and drawn to what is better, rather by perſuaſion than by a neceſſity laid upon him; for if having invincible power he had commanded all men to believe,* πληροφορίας ἐκεῖθεν καρπὸς τὸ πιστεύειν ἦν, ἀναγκαίων δὲ μᾶλλον καὶ ἀφύκτων ἐπιταγμάτων. *Faith would not have been the fruit of a full perſuaſion; but rather of ne-*

(a) Lib. 5. chap. 1. page 293. Ed. Ox. Col. 1. — *(b)* Apol. 2. page 58. Vid. page 80, 81. — *(c)* Lib. 6. contra Jul. page 215. B. C.

ceſſary and unavoidable commands. And again, man, ſaith he, *(d)* ἀντικειμένοις ἐκ ἄμφω φέρεται ῥοπαῖς, *is carried both to good and evil by free motions; for* ἀῤῥήτῳ τινὶ καὶ θεοπρεπεστάτῳ δυνάμει καὶ ἐνεργείᾳ χρώμενος μετεκόμισε τὸν ἑκάστου νοῦν εἰς ἀγαθουργίας, *if God by uſing a divine energy and virtue* (i. e. an unfruſtrable operation) *ſhould turn the mind of every man to good works, his goodneſs would not be the fruit of counſel or praiſe-worthy,* ἀνάγκης δὲ μᾶλλον, *but rather of neceſſity. And if God had dealt thus with man at the beginning, and afterwards* (i. e. after the fall) *ſubjected him,* περιτροπαῖς ἀναγκαίαις καὶ οἷόν τισι πλεονεξίαις ἀφύτοις, *to neceſſary turns* (to vice or virtue) *and unavoidable concupiſcence or luſtings, how can he be freed from blame?*

CHAPTER III.

Anſwering the Arguments produced to prove, 1ſt, that Man is purely paſſive in the Work of Converſion, and that it is done by an irreſiſtible or unfruſtrable Act of God.

THESE arguments, for method ſake, may be reduced to four heads.

1ſt. Arguments taken from the nature of the work itſelf; as *v. g.* it being repreſented by ſuch acts in which we are confeſſedly paſſive.	By a reſurrection, *Eph.* i. 19, 20. A creation, 2 *Cor.* v. 17. *Gal.* vi. 10. *Eph.* ii. 10. A new birth, *John* iii. 5.
2dly. Arguments taken from the ſtate and diſability of the perſon to be converted.	As, *v. g.* that he is dead, and ſo unable to move towards a new life, *Eph.* ii. 1. *Col.* ii. 13.

(d) Lib. 8. page 285. D. C.

From his disability,
1. To discern the things of God, 1 *Cor.* ii. 14.
2. To think any thing, as of himself, 2 *Cor.* iii. 5.
3. To do any thing till he be first in Christ, *John* xv. 5.
4. To come to Christ till he be drawn by God, *John* vi. 44.
5. To bring forth good fruit, being an evil tree, *Matth.* vii. 18.
6. To be subject to the law of God, *Rom.* viii. 7.

3*dly*. Such as respect God himself, he being represented either, 1*st*, as
Giving faith, *Eph.* ii. 8.
Giving repentance to life, *Acts* xi. 18.
Opening the heart, *Acts* xvi. 14.

Or, 2*dly*, as promising,
1. To circumcise the heart, *Deut.* xxx. 6.
2. To give a new heart and spirit, *Ezek.* xi. 19. xxxvi. 26.
3. To write his law in our hearts, *Jer.* xxxi. 33.
4. To give us one heart, and one way, that we may fear him forever, *Jer.* xxxii. 39.

Or, 3*dly*, as doing this work in us, it being God,
1. Who worketh in us both to will and to do, *Philip.* ii. 13. *Heb.* xiii. 21.
2. Who turns us to himself, *Jer.* xxxi. 18.

Or, 4*thly*, such as prove the absurdity of the contrary assertion, that man cooperates with God in this work, and is not converted without the free consent of his own will; for if so it follows,
1. That one man makes himself to differ from another, which is contrary to 1 *Cor.* iv. 7.
2. That man would have cause of boasting; which is denied, 1 *Cor.* i. 29 31. *Eph.* ii. 9.
3. That the whole glory of our conversion would not be due to God.
4. Because, if grace be resistible by the will of man, it must be uncertain whether any man will be converted by it, or not.

SECTION I.—Now before I come to a particular answer to these arguments, I think it proper to premise three things.

1*st*, That it seems unreasonable to apply all those sayings of the *scripture* which concern *Heathen* nations lying under the most gross *idolatry*, and under great darkness and confusion, into which the corrupt customs of the *Heathens*, and the subtility of *Satan* had reduced them to prove what is the natural estate of all men, even of those who have the knowledge of the true God, and the light of the gospel: For to place them under the same disability with persons sunk into the dregs of *Heathenism*, seems a very great absurdity; it being in effect to say, that men acquainted with all the inducements, arguments and motives which *christianity* affords to produce faith, repentance and conversion in them, have no more advantages towards repentance and conversion than the world of *Heathens*, who to be sure cannot do less than nothing towards their conversion, and would as certainly be converted by an

irreſiſtible act of God, and by unfruſtrable grace, as they who have attained to the exacteſt knowledge of God, and of the doctrine of *chriſtianity*; and yet it is certain that ſome of thoſe arguments depend upon ſuch paſſages as only repreſent the ſtate of *Heathens* lying in darkneſs and groſs *idolatry*, and led by *Satan captive to his will*.

2*dly*. It ſeemeth alſo certain that thoſe promiſes and *ſcriptures* which reſpect whole *nations*, *churches* and *chriſtians*, without diſtinction or reſpect to perſons, can afford no juſt arguments to prove ſuch operations ſhall be wrought upon them which are peculiar to the elect; the reaſon is, becauſe all the members of any church, nation, or public ſociety, are not of the number of the elect, but ſome few of them only, and therefore the promiſes made to the whole body of them muſt either be conditional, and ſo require ſomething to be done by them in order to the enjoyment of the bleſſings promiſed, and then they cannot be purely paſſive, or if they be abſolute, they cannot be promiſes peculiar to the elect, as being made to many which are not of that number; and yet that this is the nature of many of the promiſes produced in this affair, will be evident. And,

3*dly*. It ſeems very impertinent to produce thoſe places of *ſcripture* which evidently ſpeak of men who have already believed and repented, and upon whom the work of regeneration hath been wrought already, to prove that men are purely paſſive in the work of faith, repentance and regeneration; the reaſon is, becauſe ſuch places cannot concern the work of faith, repentance and regeneration yet to be wrought upon them. If it be ſaid the argument is good, *à fortiori*, *viz*. if after all theſe works have been done upon them, men are ſtill purely paſſive in all the good they do, much more muſt they be ſo before theſe works are wrought within them: I anſwer that the argument, were the caſe truly ſo, would be very good; but the ſuppoſition that men are ſtill as unable after ſuch grace received, as before, to do any good, is intolerably abſurd, ſince were it ſo, men would not be one whit the better for their converſion, and the new nature wrought within them, their faith could not be fruitful in good works, their mind could be no more enabled to approve the things which are of God, nor their wills to chooſe them, nor their affections to deſire them, nor their executive faculties to perform them; ſeeing then ſuch places cannot be underſtood of God's working in them without any cooperation of their own; it is evident they cannot pertinently be alledged to prove ſuch operation upon other men. To come now to a particular conſideration of theſe arguments.

SECTION II.—*Objection* 1. When the *apoſtle* prays that his *Epheſians* may know *(a) what is the exceeding greatneſs of his power towards us who believe, according to the working of his mighty power, which he hath already wrought in Chriſt, when he raiſed him from the dead:* It muſt be abſurd hence to infer, that the power of God working faith in believers, is equal to that which effected the reſurrection of our Lord, and that we muſt be therefore purely paſſive in the whole work of our converſion; for as this power is not conſiſtent with the perſuaſions and exhortations uſed in *ſcripture* to move ſinners to repent and turn themſelves from their iniquity, or with a rational choice, nor could it properly be ſaid that they turned, but only that they were turned to the Lord; ſo is not the expoſition agreeable to the words; for the *apoſtle* ſpeaks not of the power exerciſed on us to render us believers, but of the power which ſhall be exerciſed on us who believe already: Not of the power to be exerciſed on our ſouls to raiſe them from a death in ſin, to a life of righteouſneſs, but of the power to be exerciſed on our dead bodies to give them a glorious reſurrection to eternal life, as he had done already in the body of our head *Chriſt Jeſus*.

Objection 2.—*2dly*. When it is ſaid that this work is compared to a *creation*, in which it is certain that which is created muſt be purely paſſive, as when by it we are ſaid to become, *η καινη κτισις, a new creation*, or *new creatures*, 2 Cor. v. 17. Gal. vi. 15. *we being God's workmanſhip created in Chriſt Jeſus to good works*. Eph. ii. 10.

Anſwer 1. That this metaphor affords no certain proof that whereſoever it is uſed, the perſon it reſpecteth muſt be purely paſſive, and have done nothing towards the act ſtyled *creation*; is evident from many inſtances to the contrary. Thus God is ſaid to have *created Jacob, and formed Iſrael*, when he conſtituted them to be his church and people, Iſa. xliii. 1. whence the *Septuagint* ſaith, *μνησθητι της κτισεως ταυτης, (b) remember this creation*; and yet they were not purely paſſive, but entered into covenant *to have him for their God*. When God makes uſe of wicked men, or men of war, to puniſh others, he ſaith, *(c) I create the waſter to deſtroy*; and yet it is certain that he is not purely paſſive in that work; and this is in the caſe before us certain from the nature of faith; for faith is man's act, not God's; it is an aſſent, and ſo an action of the mind. Godly ſorrow, though it ariſeth from the motives which God and his good ſpirit, and which his miniſters ſuggeſt, yet is it the ſorrow of the convinced ſinner, and it,

(a) Eph. i. 19, 20.—(b) Pſal. lxxiv. 18.—(c) Iſa. liv. 16.

ſaith the *apoſtle*, *works repentance unto life*, which ſure it could not do, if we were purely paſſive in that work. As for the work of converſion, God's frequent calls upon the wicked to *turn themſelves from all their tranſgreſſions*, God's commiſſion to his *apoſtles*, to declare unto the *(d) Gentiles that they ſhould repent, and turn to the Lord*, are certain indications that they are not wholly paſſive in that work.

Anſwer 2.—2*dly*. But God is in *ſcripture* ſaid to create that which he brings into a new and better ſtate; thus *David* prays, *(e) create in me a clean heart, O God, and renew in me a right ſpirit*. Thus he is ſaid to *create new heavens and new earth*, by making ſuch a change and alteration for the better in the face and ſtate of things, that the frame of them ſeems not to be the ſame as it was before, Iſa. lxv. 17. And when he ſaith, Ver. 19. *I create Jeruſalem a rejoicing, and her people a joy*; the note of *Gataker* is this, that *reſtitution and renovation for the better, is deemed as a creation*. Seeing then the change wrought in us by that faith which purifies the heart, and makes us fruitful in good works, by a repentance from dead works to the ſervice of the living God, and by a converſion from a life of ſin to a life of righteouſneſs, is ſuch a renovation as changes the whole man and all his faculties for the better: Seeing this renovation is begun, as creation is, by the power of God working upon the heart of man, we being made *a willing people in the day of his power*, here is foundation ſufficient for the metaphor of a new creature uſed in theſe texts. To this ſenſe the *ſcripture* plainly leads us when it ſaith, *if any man be in Chriſt he is a new creature*; becauſe old things *are paſt away, and all things are become new in us*; and ſaith in one place, *(f) we put on the new man which is created after God in righteouſneſs and holineſs of truth*; and in another, which is *renewed after the image of him that created him*; and all the *greek fathers* confirm this expoſition, by ſaying that this new creation only importeth μεταβολὴν εἰς τὸ κρεῖττον, *a change for the better*, as you may ſee in *(g) Suicerus*.

Objection 3. Regeneration is ſtyled *a new birth*; as therefore we are paſſive in our generation, ſo muſt we be alſo in our regeneration.

Anſwer. The falſehood of this argument is evident from this conſideration; that this new birth is aſcribed to the word of God, which only works upon us by moral ſuaſion; as when the *ſcripture* ſaith, *(h) faith comes by hearing, and hearing by the word of God*; *(i) that we are begotten by the word*

(d) Acts xxvi. 20.——*(e)* Pſ. v. 10.——*(f)* Eph. iv. 24.——*(g)* To. 2. p. 177, 178, 179.——*(h)* Rom. x. 17.——*(i)* 1 Pet. i. 23.

of the living God; yea, that God himself hath *(k) begotten us by the word of truth.* 2*dly.* It also is ascribed to the ministers of God, as when St. *Paul* tells the *Corinthians* he had *(l) begotten them by the gospel.* If then this new birth, when it is ascribed to God's word or ministers, cannot import that they produce it by an irresistible action, in which we are purely passive, it will not follow that God or his good spirit, doth so convert men, because they are said to be born of God, or of the spirit.

2*dly.* This regeneration being the phrase used by the *Jews* concerning their *proselytes*, they being said to be then recens nati, *new born babes, and born in holiness*, παρὰ τοῖς βαρβάροις φιλοσοφοῖς τὸ καινογένεσθαι τὶ καὶ φωτίζεσθαι ἀναγεννᾶσθαι λέγεται, *Strom.* l. 5. p. 552. Our Lord translates the *metaphor* from them to his *disciples* renewed after the image of God in true holiness, and sanctified throughout in all their whole man. Now here is such an intrinsic change in *the whole spirit, soul and body*, and the whole tenor of this man's life for the better, that he may well be said to be *born again*, who is thus changed into another man; for if when the spirit of prophesy came upon *Saul* he was *(m) turned into another man*; much more may he be said to be so who has the spirit of sanctification dwelling in him. And seeing it is by the operation of the holy spirit that this change is wrought within us, it fitly is expressed by being born of the spirit. Seeing, lastly, we are thus born *not of corruptible seed, but of incorruptible*, i. e. the word of the living God, who *of his own will hath begotten us again by the word of truth*, therefore we are as fitly said to be *born of God.*

SECTION III.—*Objection* 4. The unregenerate man is represented as *dead in trespasses and sins*; and he that is dead, we know, hath no motion in him, and so cannot move towards a new life. Eph. ii. 1. Coloss. ii. 13.

Answer 1st. That the *metaphor* of being *dead in trespasses and sins* cannot warrant our saying any thing of unregenerate persons which may properly be affirmed of the dead, is evident from scripture and experience; for a dead body is void of all sense, whereas the unregenerate man is often under strong convictions, and a deep sense of his present misery. A dead man cannot awake himself out of the sleep of death, but God saith to the spiritually dead man, *Awake thou that sleepest, arise from the dead, and Christ shall give thee life*, Eph. v. 14. A dead man cannot hear, but to the spiritually dead God saith, *hear, and your souls shall live*, Isa. lv. 3. And lastly, it would be absurd to exhort a dead body to turn about and live; whereas God thinks it not incongruous to say to per-

(k) Jam. i. 18. —*(l)* 1 Cor. iv. 15. —*(m)* 1 Sam. x. 6.

ſons ſpiritually dead, *turn yourſelves, and ye ſhall live*, Ezek. xviii. 32. xxxiii. 11. Moreover good *chriſtians* are ſaid to be *dead to ſin*, Rom. vi. 2. vi. 7, 11. *Dead to the law*, Gal. ii. 19. *Dead and crucified to the world*, Gal. vi. 14. Now if hence we cannot truly argue that they cannot ſin at all; that they can do nothing relating to the world, or could do nothing relating to the law, as St. *Paul* in compliance with the *Jews* ſtill did; neither can we argue from the *metaphor* of being *dead in treſpaſſes and ſins*, that after God's call to hear and live, his excitation by all the motives and incitements of his word and ſpirit, we can do nothing in obedience to theſe calls, and in compliance with theſe motions of his word and ſpirit.

Anſwer 2.—*2dly.* This argument offends againſt the firſt general rule laid down before; for both the places cited concern only the *Gentile* world, held under the government of *Satan* and living according to the evil ſpirit, *who worketh in the children of diſobedience*, Eph. ii. 2. and the ſame perſons are ſaid to be dead in ſins, and in the *uncircumciſion of the fleſh*, which put them out of a covenant relation to God; and ſo their quickening muſt conſiſt in their converſion from that darkneſs in which the *heathens* lay, into the light of the goſpel and from the ſervice of *Satan* to the ſervice of the true God. But this was not the ſtate of the *Gentile* made a proſelyte of juſtice, or of the *Jew*, and much leſs of the baptiſed *chriſtian*; and ſo we cannot argue from thoſe words which do ſo certainly relate unto the worſt of *heathens*, that this muſt be the natural eſtate of all men, or that the ſame power is requiſite to convert the unregenerate *chriſtian*, and the worſt of *heathens*.

Objection 5. It is ſtill more impertinent to argue this from the words of the *apoſtle*, *(i) the natural man receiveth not the things of the ſpirit of God, for they are fooliſhneſs to him; neither can he know them becauſe they are ſpiritually diſcerned.*

For, *1ſt.* The natural man here is not barely the unregenerate man, but the wiſe man and diſputer of the world, who will admit of nothing but what he can ſee proved by reaſon, and ſo receives not things revealed by the ſpirit, becauſe he doth not ſee them proved by philoſophical deductions from reaſon; but deems them fooliſhneſs for want of that which only is, in his eſteem, true wiſdom; as hath been fully proved in the note upon that place.

2dly. When the *apoſtle* ſaith that this man cannot know the revelations of the ſpirit, he ſpeaks not of the inability of an *heathen* to underſtand the meaning of any revelation diſcovered to him; for how then is it diſcovered to him? Not

(i) 1 Cor. ii. 14.

doth he say that when they are declared to him, he wanteth further means to attain to the true sense of them; but only that he cannot know them by that human wisdom by which alone he will be guided; for being mysteries, and secret counsels of God's will, they are not knowable by human reason, till God is pleased to reveal them; whence the *apostle* demonstrates the necessity of a supernatural revelation, that the hidden wisdom of God may be made known unto the world.

Objection 6. The argument from those words of the *apostle, we are not sufficient of ourselves to think any thing at of ourselves*, is as impertinent to this purpose as the former. For,

1*st*. If it proves any thing it proves too much, *viz*. that we are not sufficient of ourselves, λογίζεσθαί τι, *to think any thing* at all, whether it be good or bad. And,

2*dly*. The words relate to the *apostles*, and to them alone, and are a declaration of their own insufficiency to carry on the great work of the conversion of the world to the *christian* faith by their own strength and wisdom, and that their sufficiency for it derived entirely from that God who had *made them able ministers of the New Testament*, by the assistance of his holy spirit; for having proved, in his first *epistle*, that there was a necessity of a divine revelation to enable them to make known the truths contained in the gospel to the world, because human reason, without this revelation, was not sufficient to discern them, he here disclaims that sufficiency of themselves without divine assistance; that is, without those illuminations and powerful operations of the Holy Ghost, which made them able ministers of the New Testament, assisting them to preach the word *with demonstration of the spirit, and with power*.

Objection 7. *Christ* saith, *without me you can do nothing*, John xv. 5. whence it is inferred, that no man can do any thing that is good, till he be first in *Christ*, *i. e.* till he be endued with justifying faith.

Answer 1. This argument offends against the third general rule; for these words of *Christ* are spoken expressly to those who were *abiding in Christ*, and truly believed already; *i. e.* to his twelve *apostles*, to shew the necessity of their continuance in that state, that they might successfully perform the work he had designed, and chosen them to do, *viz. to go forth into the world, and bring forth much fruit*, by converting many to the faith, Ver. 16. and so it signifies that without the gifts, and powerful assistance of that holy spirit, who belonged only to them who abode in *Christ*, they could do nothing to convert the world; their sufficiency for that work deriving itself entirely from that God who gives the *holy spirit* to them for that end. 2 Cor. iii. 5.

Answer 2.—2*dly*. *Gataker* hath well noted, that χωρὶς ἐμοῦ, *without me*, is the same as χωρισθέντες ἀπ' ἐμοῦ, *being separated from me*, you can do nothing; and this being given as a reason engaging those he spake to, to abide still in him, if you extend it to all true *christians*, (as it proves that they may not abide always such, so) it only signifies that without abiding in the faith, they cannot be fruitful, in the faith; and without their continuing united to *Christ* by the spirit, they cannot bring forth the fruits of the spirit; but they do not prove that a man cannot hearken or attend to what he hears in order to the obtaining of that faith which comes by hearing; that he cannot ask, seek and knock for the good spirit, that he may be born of the spirit; or that he cannot think of his ways, that he may turn his feet unto God's testimonies?

Objection 8. *No man can come to Christ, except the Father draw him*, John vi. 44. Now he that is drawn is passive.

Answer. To this I answer, (1*st*.) that to be drawn of God, cannot import our being moved by any inward and irresistible impressions to believe in *Christ*; for then no man could come to *Christ* without this irresistible impression, and then no other person could be blameworthy for not believing on him, because they could not do it without that powerful attraction which God was not pleased to afford them; nor could it be praiseworthy to believe in him, because they only did so when they could not choose but do it, as being moved in so doing by a force they were not able to resist; and therefore to be drawn of God can only signify,

1*st*. To be persuaded and prevailed upon to come to *Christ*, by the consideration of the mighty works which God had done to justify that *Christ* was the true *Messiah*, or that *prophet* which he had sent into the world. To these *Christ* still appeals as divine testimonies concerning him, by saying, *(y) the works that my Father hath given me to do, bear witness of me*; and hence he represents the unbelieving *Jews* as inexcusable, that he had done *(z) those works among them which never man did*. See the note there.

Or, 2*dly*. It is to be moved by the great promise of eternal life, confirmed by these miracles, to do it; for where there is a firm belief and lively sense of that ineffimable blessing, it strongly must engage us to use the means by which we may obtain it, and so to come to *Christ*, when from him only this blessing is to be expected; and this is a familiar sense of the word *draw*, both in the *scripture* and in other writings. Thus God is said to *draw them* to himself *by the cords of love*, Hosea xi. 4. who yet were *bent to backsliding from him*, Ver. 7.

(y) John x. 25.—*(z)* Chap. xv. 22, 24.

and men are said to be *(a) drawn aside by their own lusts*; for *trahit sua quemque voluptas*, every man's pleasure draws him to a compliance with it; see the note there. And that we are only said to be drawn thus by the *Father* to Christ, *viz.* by his miracles and divine instructions, is evident from the words following; as a proof of this, *it is written they shall all be taught of God; he therefore that hath heared* (these things from) *the Father* (there is God's teaching) *and learned* i. e. perceived that is even he that speaks and does these mighty things by me, (there is man's duty and his action) *he cometh to me*. Without this drawing none can come to Christ; for God alone can give this promise of eternal life to encourage us to do so, and no power but that of God could work those miracles which confirmed this promise, and the commission of our Lord.

The *9th* and *10th* objections are in effect the same, and so will admit of the same answer, *viz.* that whilst a man is an *evil tree*, he can do nothing that is good, Matth vii. 18 and that *the carnal mind is not subject to the law of God, nor indeed can be so*; whence the inference is this, that this evil tree must be first made good, this carnal mind must be first made spiritual, before he can do any thing towards his conversion.

Answer 1. Now (*1st.*) the absurdity of these objections is visible in this, that this exposition of them renders all God's exhortations to the wicked to turn from the evil of their ways, all his promises of pardon and salvation if they turn from them, all his threats of death and destruction if they do not turn from them, all his complaints against them that they would not be converted, they would not come to him, vain and absurd; as being exhortations and commands to do what he knew they could not, and he only could do without them; promises of pardon and salvation, if he himself would do what they could not, and threats of damnation if he himself did it not, and in effect complaints against him; for he that complains against me for not doing what he himself alone can make me do, lays the whole guilt of not doing it upon himself.

Answer 2. It is said in the same place, that *a good tree cannot bring forth evil fruit*; and elsewhere, that *he that is born of God cannot sin*. Now if we cannot truly hence infer that a good man, or a spiritual person, can never do an evil or a sinful action, neither can we from the words cited infer, that an evil or a carnal man can never do a good action; for if so, why doth God say to him, *cease to do evil, learn to do well*? but only that they cannot do it till they will use the faculties which God hath given them, to consider and lay to heart the

(*a*) Jam. i. 14.

inducements which the gospel tenders to engage them to amend their ways. Hence our Lord saith to these bad trees, *make the tree good, that the fruit may be good*; which shews, he knew they could and ought to have done something towards that good effect. And the *apostle*, by his frequent exhortations to carnal men, *to mortify the deeds of the flesh, to crucify the flesh with its affections and lusts, to put off the old man with his deeds*; by his threats, that *if they live after the flesh they shall die*, and by his promise, that *if through the spirit they do mortify the deeds of the flesh they shall live*, plainly demonstrates not only that they can, but that they must be active, if ever this change be wrought upon them.

SECTION IV.—To the 11*th* and 12*th* objections the same general answers may be given, they both depending on the same phrase, and making thus one argument: What God gives we only receive, and so are only passive; but God gives faith and repentance. Acts xi. 18. Eph. ii. 8.

Answer 1. To shew the vanity of such objections, I shall confront them thus, what God commands we must do, and therefore must be active in it; but God *commandeth all men every where to repent*, Acts xvii. 30 and *this is his commandment that we believe in the name of the Son of God*, 1 John iii. 23. therefore we must be active in the works of faith, John vi. 29. and of repentance. Yea, by this way of arguing, all that hardness of heart the *Jews* contracted must be (δοῦναι ὁ Θεὸς) must be ascribed to God, and they must have been purely passive in it, God having *given them a spirit of slumber*: Rom. xi. 8. *Ahab's* false *prophets* must be purely passive; for, saith *Michajah*, (*b*) *the Lord hath given a lying spirit in the mouth of all thy prophets*: The enemies of God's church must be passive in all the evils they do to her, God having (*c*) *given them to take peace from the earth*, and to *slay some*; and in the blasphemies they utter against him, *God having given to the beast to speak blasphemies*. Rev. xiii. 5.

Answer 2. In answer to all the sayings of like nature to these, I lay down this as a general and certain rule, that *where God is said to give any thing, the exercise of that faculty is still supposed which he hath given us already*, and God is only said to give it by giving us those faculties by which we are enabled to obtain it, and the means and motives which are sufficient to excite those faculties to the performance of their proper actions; I say, the exercise of those faculties is always presupposed, when God is said to give that which it is our duty to perform, and which will turn to our advantage and reward. And,

(*b*) 1 Kings xxii. 23 —(*c*) Rev. vi. 4, 8.

those prayers is only to afford his assistance to help our infirmities when we are truly willing and desirous to perform our duty by virtue of those inducements he hath already laid before us; for if in such cases the whole was to be done by God immediately, not by way of persuasion only, but by unfrustrable influence, his command to us to do it, could only be to this effect: Do you upon your utmost peril what I alone can do, or be you Gods? For a command to men to do what divine power can alone effect, doth signify no less; and we by praying he alone would do what he requires us to do, pray in effect to be excused from obeying his commands, and that he would do himself what he expects from us.

1st. Then, seeing the same God who promiseth to *(a) circumcise the hearts* of his people, requires them to *(b) circumcise their own hearts*, and calls upon the men of *Judah* to *circumcise themselves, and take away the foreskins of their hearts, lest his fury break forth upon them*, and threateneth to punish all the house of *Israel because they were uncircumcised in heart*, and yet he cannot rationally be supposed to punish and break forth in fury on them, because he had not performed his promise, it is demonstrably certain that promise could not signify that he alone would do that work without their concurrence, or their endeavor to do something towards it; so that it is superfluous to add that this promise was apparently conditional, *viz.* If they would call to mind the blessings and the cursings which he had pronounced, Ver. 1. and *turn to the Lord their God*, Ver. 2. or that it is a promise made to all that were brought back into the land from their captivity, and to all their seed, and so to many who were not elected; to nations, not to particular persons.

2dly. Seeing God so frequently requires of the same persons that they should turn themselves from their transgressions, promising life to the penitent *because he considereth, and turneth away from his iniquity*, and threatening that if they would not turn *they should die in their sins*; seeing he complains so oft of his own people, that *they would not turn to him that smote them*, and of that very *Ephraim* which made his prayer, that *they would not frame their doings to turn unto the Lord*, Hos. v. 4. It must be absurd to urge this prayer to excuse men from a duty required by God under such dreadful penalties. Add to this, that by comparing this prayer with the preceding chapter, in which God promises so oft to turn their captivity, it appears this is only a prayer that God would bring them out of that thraldom, like that of the *Psalmist, turn our captivity, O Lord.* Psal. cxxvi. 4.

(a) Deut. xxx. 6.—*(b)* Jer. iv. 4. ix. 26.

Objection 16—17. God promiseth to *(c) write his law in the hearts of his people, and to put it into their inward parts; that he will give them one heart and one way, that they may fear him forever,* and *will make an everlasting covenant with them; that he will not turn away from them to do them good, but will put his fear in their hearts that they shall not depart from him.* Jer. xxxii. 39, 40.

Answer. These promises are made expressly to the whole house of *Israel,* and to *all the children of Israel* and *Judah,* to all with whom *the old covenant* was made, and whom God *brought out of Egypt,* and would bring again *out of captivity;* it therefore, by the second general rule, can be no promise made to, or covenant made with, the elect of the house of *Israel* and *Judah. 1st.* Because then the whole nation of the *Jews* must have been elected and converted. *2dly.* Because it is made with those who *kept not his former covenant, and therefore he regarded them not;* whereas the elect always persist, say these men, in their covenant with God, and he doth always regard them; they always are his people, and he is still their God; this therefore can be no new covenant with them. And therefore,

Answer 2.—*2dly.* These words, *I will put my law or my fear into their hearts, and write it in their inward parts,* import two things: *1st.* That he would clearly make known his will to them, so that they need not be at much pains to find it out, as in these words: *(d) The commandment which I command thee this day is not hidden from thee, neither is it far from thee, the word is near unto thee in thy mouth,* καὶ ἐν τῇ καρδίᾳ σου, *and in thy heart, that thou shouldst do it; see, I have set before thee life and death;* and so, saith the *apostle,* is it with the *word of faith which we preach, (e)* it is nigh to the *christian* in his mouth to confess, and in his heart to believe it. And the law written *in the hearts of the Heathens,* Rom. ii. 15. is the law so plainly taught them, that their own consciences do inwardly condemn them when they do transgress it. Hence the effect of writing this law in their hearts here, and Heb. viii. 13. is this, that *they should all know him from the least to the greatest;* so *Jerom, Chrysostom, Theodoret* and *Cyril,* of *Alexandria.* See the note on Heb. viii. 13.

2dly. An inculcating them on the soul by the holy spirit, so as that they may be still fresh upon the memory; so Deut. vi. 6. *These words that I command thee this day shall be in thy heart;* that is, saith Bishop *Uriel, they shall be written,*

(c) Jer. xxxii. 39, 34.—*(d)* Deut. xxx. 11, 14.—*(e)* Rom. x. 8, 9.

al luach lebbichun, *upon the table of your hearts*: so Prov. iii. 1, 3. *My son forget not my law, but let thy heart keep my commandments, write them upon the table of thine heart.* And again, Chap. vii. 1, 3. *My son keep my words, and lay up my commandments with thee, bind them upon thy finger, write them upon the table of thine heart.* Thus the sin of *Judah* is said to be writ *(f) upon the table of their hearts*; as if their memory of, and affection to it could scarce be obliterated; and *Clemens* gives this commendation to the church of *Corinth*, that *(g) the commandments of the Lord, ἐπὶ τὰ πλάκα τῆς καρδίας ἀυτῶν ἐγέγραπτο, were written upon the tables of their hearts.* And seeing God so expressly required of his people that they should *lay up his words in their hearts and souls*, Deut. xi. 18. that they should *write his commandments upon the table of their hearts*, and by this prophet *Jeremy*, that *his law should not depart from their hearts*, 2 Macc. ii. 3. It follows by the rule laid down in answer to the former objection, that these promises cannot be so understood as if God by them engaged to do that whole work which he hath engaged us so expressly to perform. And therefore,

2*dly*. The promise made, Jer. xxxii. 39, 40. is plainly conditional. *I will gather them, &c.* Ver. 37. *If they will diligently learn the way of my people*, Chap. xii. 16. *I will give them one heart, and one way that they may fear me, &c.* Chap. xxxii. 39, 40. i. e. *When they shall return to me with their whole heart*, Chap. xxiv. 7. *and not feignedly*, as Chap. iii. 10. See *Gataker* there. *And then they shall be my people, and I will be their God*, ibid. *And I will make an everlasting covenant with them that I will not turn away from them to do them good*, Ver. 40. *If they will call him Father, and not turn away from him*, Jer. iii. 19. *Incline your ear and come unto me, hear, and your soul shall live, and I will make an everlasting covenant with you*, Isa. lv. 3. *I will put my fear in their hearts that they may not depart from me*, Jer. xxxii. 40. This doubtless was God's end, as it was also of his punishments; *for*, saith he, *they shall bear the punishment of their iniquity, that the house of Israel may go no more astray from me*, Ezek. xiv. 10, 11. But this was not the event; for, God saith, in this very *(h) prophet, I have caused to cleave to me the whole house of Israel, and the house of Judah: but they would not hear.*

3*dly*. This text only contains a promise that when the *Jewish* nation shall be converted at the close of the world, they should never fall off any more from being his people, as

(f) Jer. xvii. 1.—*(g)* Ep. 2d Cor. Sec. 2.—*(h)* Ezek. xiii. 11.

they had done before. See *Gataker*, and the note on Heb. viii. 13.

Objection 18—19. God saith concerning his people, *(i) I will give you one heart, and I will put a new spirit in you, and take the stony heart out of their flesh, and give them an heart of flesh, that they may walk in my statutes and keep my ordinances.* And again, *(k) I will sprinkle clean water upon you, and you shall be clean from all your filthiness, and I will put my spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments to do them;* where a new heart and spirit are said not only to be given, but put into them by God, and therefore they were to do nothing towards it.

Answer. The arguments taken from both these places have two of the general faults which render all arguments of this nature null, *v. g. 1st.* That they speak of all the whole house of *Israel*, Chap. xi. 15. xxxvi. 21, 22. to all that were *gathered out of all countries, and brought to their own land*, Ver. 24. And then it is certain from the second general rule, that it belongs not to the elect only. It is also certain from the event, if it respect their return from the *Babylonish* captivity, that it must be conditional; the books of *Ezra* and *Nehemiah*, and especially the complaints of the *prophet Malachi*, shewing, that they were never fulfilled in many of them; and from Chap. xi. 20. which speaks of those *whose heart would still walk after their detestable things*; or else it relates to the conversion of the *Jewish* nation yet to come; of the whole house of *Israel*; and then it can relate to them alone, and all *christians* may as well expect to be exempted from *famine*, Ver. 30. and to have *increase of corn*, Ver. 29. and their *waste places and fenced cities built*, Ver. 33, 35. as the other blessings promised here. Moreover, according to this exposition, it must follow that not one good man came out of the captivity, not one of them with a new, or a clean heart; but all of them with an *heart of stone*, which was to be taken away.

Answer 2. This objection is contrary to the other general rule laid down in answer to the 15th objection; for God expressly doth command them by the same *prophet, to make themselves a new heart, and a new spirit*, Chap. xviii. 30, 31; and elsewhere saith unto them, *wash ye, make you clean, put away the evil of your doings from before mine eyes*, Isa. i. 16. *O Jerusalem, wash thy heart from wickedness that thou mayest be saved*, Jer. iv. 14. And St. *James* speaks to the same people thus, *wash your hands, ye sinners, and purify your*

(i) Chap. xi. 19, 20.—*(k)* Chap. xxxvi. 25, 27.

hearts, ye double minded, Chap. iv. 8. all which things do assure us, that something was required on their parts towards the completion of this promise. God therefore may be, and is in scripture said to do these things, when by his providential dispensations, his rich mercies, or his judgments, or his miraculous dealings, he doth that which affords a powerful inducement to engage men to cleanse themselves from their defilements, and turn to him with a perfect heart; and doth design these actions for such ends, though through the wickedness of men the event proves often otherwise. Thus God declares that he would purge his people by his judgments; as when he saith, *I will turn my hand upon thee, and* (by the calamities I shall inflict upon thee) *will purely purge away thy dross*, Isa. i. 25. And that he will *wash away the filth of the daughter of Zion, and purge the blood of Jerusalem from the midst thereof by the spirit of judgment, and by the spirit of burning*, Isa. iv. 4. By his mercies, as when he saith, *I drew them with the cords of a man, the cords of love*, Hos. xi. 4. By his miracles, as when he upbraids the *Jews* that having *seen the great signs and miracles he had done for them, yet had they not hearts to perceive, nor eyes to see, nor ears to hear*, Deut. xxix. 3, 4. Hence when his vineyard brought forth still wild grapes, he inquires, *what could I have done more* (in reason) *to my vineyard*, that she might bring forth good grapes, Isa. v. 4. and saith, he had done, by these means, what through the obstinacy of his people was not done; for thus he speaks, *I have purged Jerusalem, and she was not purged*, Ezek. xxiv. 13. *I have caused the whole house of Israel to cleave to me as a girdle cleaveth to a man's loins, but they would not hear*, Jer. xiii. 11. Note also, that this is one of those texts the heretics, who destroyed free will, and held that men were necessarily good or evil by nature, used to confirm that doctrine, as you may see in *Origen, peri Arch.* l. 3. c. 1. F. 138. and *Philocal.* c. 21. p. 53. and the objection following, from Philip. ii. 13. is another, ibid.

Section VI.—*Objection* 20—21. The *apostle* informs us, Phil. ii. 13. *that it is God that worketh in us both to will and do*; and prays *he would work in us what is well pleasing in his sight*, Heb. xiii. 21. Whatsoever therefore we will, or do, that is good, God doth it in us.

Answer. That God doth this is not denied; the question is, whether he doth it by a physical operation, unfrustrable by the will of man, or by internal fusion or inducements to prevail upon us thus to will and do: And that he doth this only in this latter sense, is evident from these very words, *not only in my presence, but much more in my absence, work out your own salvation with fear and trembling; for it is God*

that worketh in you, &c. for if beyond his inward ſuggeſtions and perſuaſions, ſome phyſical and irreſiſtible operation were required on God's part, which makes it neceſſary for us to will and do, why are we then commanded to *work out our own ſalvation?* For can we act where we are purely paſſive? Or can that be a reaſon why we ourſelves ſhould work, that another will effectually do that very thing without our cooperation? Is it not rather a manifeſt reaſon why we ſhould neither will, nor work at all, ſince both is, and will be irreſiſtibly performed without us? Why, 2*dly*. Are we bid to work out our ſalvation with *fear and trembling?* For can there be any cauſe of fear leſt that ſalvation ſhould be not wrought out, which God works in us irreſiſtibly? Surely if God unfruſtrably works in us both to will and do, there can be no poſſibility of our miſcarrying, and ſo no ground for fear and trembling. Why, 3*dly*. Are the *Philippians* exhorted to do this *much more in St. Paul's abſence than in his preſence?* If when he was preſent God wrought in them irreſiſtibly to will and do, and could do no more in his abſence, ſurely no reaſon can be given of theſe words but this: That whereas he being preſent ſtirred them up by his counſels and exhortations to do what was according to the mind of God, they in his abſence were immediately excited to thoſe things by the ſuggeſtions of the *holy ſpirit*.

2*dly*. That the word ἐνεργέω doth not require this ſenſe is evident, becauſe in *ſcripture* it occurs very often, where it muſt be underſtood not of a phyſical, but only of a moral operation; as when *Satan* is ſaid, ἐνεργεῖν, *(a) to work in the children of diſobedience*, and the myſtery of iniquity *to work*. 2*dly*. When it is attributed to thoſe cauſes which produce not their effects by a *phyſical*, but only by a *moral operation*; as when the word is ſaid to be, ἐνεργὴς *(b) powerful*: the word ὃ ἐνεργεῖται, *(c) which works effectually in them that believe*; when it is ſaid that *(d) faith worketh by love*; that *(e) charity is*, ἐνεργὴς, *effectual*; and of concupiſcence, that ἐνεργεῖτο, *it worketh in our members*. 3*dly*. When it is aſcribed to God tending upon men, ἐνέργειαν πλάνης, *the efficacy of deceit*; for ſurely God worketh no evil phyſically.

3*dly*. Both of theſe places ſpeak of men already believing and converted, and therefore, by the third general rule, muſt be impertinently alledged to prove men muſt be purely paſſive in the work of converſion.

SECTION VII.—*Objection* 29. If man doth any thing towards his converſion, which another neglecting to do is not

(a) Eph. ii. 2. 2 Theſſ. ii. 7.——(b) Heb. iv. 12.——(c) 1 Theſſ. ii. 13.——(d) Gal. v. 6.——(e) Philem. vi.

converted, he makes himself to differ from that other, which yet seems not consistent with St. *Paul's* inquiry, *who made thee to differ from another?* 1 Cor. iv. 7.

Answer. The *apostle* manifestly speaks here of those extraordinary gifts of the spirit, the gifts of tongues, and prophesy, &c. on the account of which they were puffed up for one against another, counting one a man of better gifts than another. Now these gifts being immediately infused without human industry, and conferred upon *Christians* without any such cooperation of their faculties, as is required to the exercise of any *christian* duty, or moral virtue, it cannot, with like reason, be inquired of these duties, as it may be of those gifts, *who made thee to differ from another* in them? Nor can it from them be duly inferred, that no man doth any thing to make himself differ from another in any virtue, or pious dispositions; for to what purpose are men continually exhorted and stirred up by powerful motives to all *christian* duties, and particularly to excel in virtue, if these exhortations and motives be not proposed to engage them to exercise these *christian* virtues, to *choose the good and refuse the evil?* And if one man, upon consideration of those motives, doth choose to live a pious life, whereas another will not be persuaded so to do, doth he not differ from that other by virtue of that choice? And though the grace of God by way of excitation worketh in us thus to will, yet since our faculties do first deliberate upon, and then comply, and choose to do the thing to which this grace excites us; if to consider, be to differ from him that doth not consider, and to comply with and to embrace the call of God, be to differ from him that disobeys the same call, it must be certain, that as God's grace preventing and exciting, so my faculties cooperating tend to make me differ from another. And doth not God himself declare, that men do somewhat to make themselves differ from others, by praising them who did what others neglected to do; as in the case of the *(f) Bereans*, the *elder* and the younger son, the *Publicans* and *Harlots* compared with the *Scribes* and *Pharisees*, the penitent *Publican* and the proud *Pharisee?* To the question then, when two are equally called, and one converted, *who is it that puts the difference?* The answer grounded upon God's own righteous judgment will be this, that man puts the difference, and not God only; because God judgeth not his own acts, but the acts of men, dealing with every man according to his own works; and because every righteous judge finds a differ-

(f) Acts xvii. 10, 11.

ance, and doth not make it, where the ſentence is ſo vaſtly different.

SECTION VIII.—*Objection* 23—24. That by this doctrine we adminiſter occaſion of boaſting to all that are converted and ſaved, by attributing their converſion and ſalvation partly to their works; whereas the apoſtle ſaith, *by grace we are ſaved*, not of works, *leſt any man ſhould boaſt*, and moreover, according to the ſame doctrine, the whole glory of converſion will not be due to God, becauſe man cooperates with him; whereas the divine wiſdom hath ſo contrived the buſineſs of our ſalvation, that *no fleſh ſhould glory in his ſight.* 1 Cor. i. 29.

Anſwer. To the firſt part of the objection taken from Eph. ii. 8, 9. I have already given a full anſwer, by ſhewing that theſe words, *we are ſaved by grace through faith*, bear this ſenſe, that though the ſaving grace of God appearing to us by the preaching of the goſpel, and believed by us, we are put into a ſtate of ſalvation; and that all this is done to any church or nation, through the free grace and mercy of God, without any thing done by them antecedently to this grace; and more eſpecially by ſhewing that though our actual ſalvation depend upon good works, or on ſincere obedience to be performed after faith, yet is all boaſting utterly excluded upon ſeveral accounts; 1*ſt*. Becauſe that revelation which contains the matters of our faith, and all the powerful motives to embrace it, and all thoſe miracles which rendered that revelation highly credible, and ſo engaged us to believe it, is the free gift of God. 2*dly*. Becauſe the good works we do, proceed not from ourſelves, but are the fruits of that faith, which, in the ſenſe now mentioned, is the gift of God, and from that word and ſpirit of God which worketh in us both to will and to do of his good pleaſure. As therefore the *apoſtle* ſaith of the gift of tongues and propheſy, *what* (gift) *haſt thou which thou haſt not received; and if thou haſt received it, wherefore doſt thou boaſt as if thou hadſt not received it?* So may we here; what faculty of believing, or willing what is good, haſt thou which thou haſt not received? What motive thus to will, or to believe, which hath not been vouchſafed by the free grace of God? What good work doſt thou when this grace hath made thee willing, but in the ſtrength of God, and by the aid of that good ſpirit by whom we are *ſtrengthened with might in the inward man to do his will?* And if thou haſt received ſtrength from God for the performance of them, wherefore doſt thou boaſt? This being the *apoſtle's* rule, *that we can boaſt of nothing but that which we have not received.*

2*dly*. Though God is pleased to require of us to be willing, yea to (g) *cease to do evil, and to learn to do well*; to qualify us for his mercy in the pardon of our sins, to make our faith the condition of justification, and our good works the condition of salvation; yet is all boasting utterly excluded, because it is still of grace that any of these things do find acceptance. It is of preventing and exciting grace that we thus will, choose and refuse; of assisting grace that we are enabled to perform that will, and persist in this choice, or refusal; and of true mercy, that the pardon of all our crimson sins is annexed to so doing; it is of grace that faith is imputed to justification, it being of faith, ἵνα κατὰ χάριν, *that it might be of grace*, Rom. iv. 16. it also is of grace that our imperfect works are accounted good, and are at all rewarded by God. Now upon what account can any of us boast of doing that which in itself deserves condemnation, though through grace it finds acceptance: Boasting, saith the *apostle*, is not *excluded by the law of works*, Rom. iii. 27. because *to him that worketh the reward is not reckoned of grace but of debt*, Rom. iv. 4. grace and works that deserve justification and salvation, being perfectly opposite one to another; but it is, saith he, excluded *by the law of faith*; where therefore the acceptance of the act to such a purpose is of free grace; where the reward is still of grace, and not of debt; where it is given on the account of works imperfect, and deserving nothing from God, there boasting is excluded.

3*dly*. Observe, that the scripture plainly grants that there is καύχημα, or *matter of glorying*, in things done by the assistance of the grace of God, and it is for the glory of a man to do them: St. *Paul* saith, *it were better for him to die, than that any man should make void*, τὸ καύχημα, *his boasting*, in preaching the gospel without charge, 1 Cor. ix. 15, 16. Yea, he swears that *no man should stop*, τὸν καύχησιν ταύτην, *his boasting in that kind*, 2 Cor. xi. 10. And in behalf of all his fellow workers, or *apostles*, he saith, this is ἡ καύχησις, *our boasting*, or rejoicing, *in the testimony of our consciences*, 2 Cor. i. 12. and this advice he gives to all *christians*, *let every man approve his own work* (to his own conscience) and *then shall he have*, τὸ καύχημα, *boasting*, or rejoicing, *in himself, and not in another*, Gal. vi. 4. The glorying therefore, or the τὸ καύχημα, which the *apostle* elsewhere doth reject and exclude, is only that of the merit of our works, or their sufficiency to procure the justification of a sinner, Rom. iii. 27. iv. 2. or that which doth exclude the help, and the assistance of the grace of God in *Christ*, 1 Cor. i. 29, 31. To proceed

(g) Isa. i. 16, 17, 18.

then to the ſecond part of this objection, that by our doctrine the glory of our converſion will not be wholly due to God, becauſe man cooperates with him; this will be ſufficiently accounted for by obſerving, that the principle by which man cooperates with him in this work is derived from him, and all the motives which excite this principle to act, ariſe purely from God's preventing and exciting grace: Now where both the principle of acting, and the ſole motives to act, are from God alone, there the whole glory of the action muſt be due to him alone. Thus though wealth is the fruit of induſtry, and it is the *diligent hand that maketh rich*; yet becauſe God gives *the power to get wealth*, and it is his bleſſing on our enterprizes which maketh rich, the glory of it is due to God alone; and we muſt ſay with *David*, *(h) riches and honor come of thee, and of thine own have we given thee; all this ſtore cometh of thy hand, and it is all thine own.* After all our induſtry to find out wiſdom, and to ſearch for her as for hid treaſure, we muſt give the allwiſe God the glory of all the wiſdom we attain to, as knowing that the *Lord giveth wiſdom, out of his mouth cometh underſtanding.* Thus St. *Paul* ſaith, *(i) I labored more abundantly than they all*; and yet aſcribes all to *the grace of God that was in him*; and though *Paul did plant, and Apollos water*, yet becauſe God *gave the increaſe*; *(k) neither* ſaith he, *is Paul or Apollos* to be deemed any thing, but all muſt be aſcribed to God *that giveth the increaſe.* So when the *apoſtle* ſaith, *(l) it is not of him that willeth, nor of him that runneth, but of God that ſheweth mercy*, moſt of the *fathers* deſcant thus upon thoſe words, *it is not of him that willeth nor of him that runneth only, but of God that ſheweth mercy, and crowns the work by his aſſiſtance*; for otherwiſe, ſay they, it cannot be our duty either to will or run, provided we can neither by willing, or by running, do any thing to incline God to ſhew mercy; and why then doth God blame us for not willing, Matth. xxiii. 37. John v. 40. and requires us *ſo to run that we may obtain?* 1. Cor. ix. 24. Heb. xii. 1. And whereas againſt this it is objected, that according to this interpretation it might be ſaid, *it is not of God that ſheweth mercy only, but of man who wills and runs*; *Origen*, St. *Chryſoſtom* and *Theophylact* anſwer, that this follows not, becauſe man's willing and running would not avail without the divine aid to enable him to run, and his grace and mercy to accept his running; and therefore according to the cuſtom of the *ſcripture*, the effect is to be aſcribed

(h) 1 Chron. xxix. 12, 14, 16.—*(i)* 1 Cor. xv. 10.—*(k)* 1 Cor. iv. 6, 7.—*(l)* Rom. ix. 13.

to the chief agent only, as when it is said, *except the Lord build the house, they labor in vain that build it.* Psal. cxxvii. 1.

2dly. Our *Lord* and his *apostle* often commend the good actions of men, and *Christ* will at last say to the righteous man, *well done thou good and faithful servant*; therefore he that turns from his evil ways, and doth that which is right in the sight of God, is commendable, and doth that which is praiseworthy; for God doth not judge of things, or persons, otherwise than they are. If then this be the consequence charged upon our opinion, that it makes some praise belong to the convert and the believer, God himself owns the truth of it, by requiring us to do what is *honorable* and *praiseworthy*, Philip. iv. 8. to suffer for conscience towards God, τοῦτο γὰρ χάρις, *for this is thankworthy*, 1 Pet. i. 19, 20. and saying, that our faith *will be found to our praise, honor and glory at the revelation of Christ Jesus*, 1 Pet. i. 9, 10. The contrary doctrine is liable to this just exception, that it doth consequentially assert, that no thanks are due for any kindness received if he to whom it is done be not merely passive, and if he that receiveth a kindness be but so much as active in receiving or accepting it, the glory of it redounds to him rather than to the benefactor; so that we must not expect from *Christ* the praise and Glory of feeding his hungry members, unless we put the meat into their mouths; or of *clothing them when naked*, unless we put the clothes upon them; or of receiving them into our houses, though we do invite and open the door for them, unless we force them in; that he who gives a prisoner money sufficient to pay off his debt, is not to have the glory of his release, if he require the prisoner to tell out, and deliver the money to the creditor; and that the *prince* who pardons his condemned subject, upon condition that he will plead his pardon, is not to have the sole glory of that pardoning mercy; and the true consequence from this is, saith Dr. *Claget*, that the glory of God's grace wholly depends upon the fullenness and obstinacy of men, and that the only way to advance it, is by a stout opposition and spiteful resistance of it, Part ii. p. 208.

Section IX.—*Objection* 25. Lastly, it is objected, that the opinion which makes the grace of God resistible, leaves it uncertain whether any one will be converted by it, or not.

Answer 1. To this I answer; (1*st.*) That it leaves it as uncertain whether any one will be unconverted, or not; and surely, that opinion which affords the encouragement to all, that God, notwithstanding their fall, will afford means sufficient to convert them, if they do not neglect and refuse to use them, is much to be preferred before that which tells them he hath from eternity passed an act of preterition on them, and

by that excluded them out of the number of the elect, *i. e.* of them who only ſhall be ſaved.

Anſwer 2.—2*dly*. A man may, notwithſtanding this opinion, be infallibly certain, otherwiſe, that many will be found true converts at the laſt, becauſe he knows that many have already died in the fear of God, and in the faith of *Chriſt*, and becauſe the holy *ſcriptures* do aſſure us that *ſome ſhall ariſe to everlaſting life*, and receive *the end of their faith in the ſalvation of their ſouls*.

Anſwer 3.—3*dly*. To ſay that it is barely poſſible in the nature of the thing that none may be converted hath no inconvenience in it, becauſe it tends not to hinder any man's endeavors after his converſion, any more than the like poſſibility, that no man may thrive by his induſtry, or grow rich by his trading, or have a ſafe voyage at ſea, or a plentiful crop by ſowing, or health by taking phyſic, hinders men from doing any of theſe actions. It is no imputation upon divine wiſdom, that God himſelf complains he had given his law to the *Jews* in vain; nor did St. *Paul* conceive it any defect in the grace of God, that it might be *received in vain* by the churches of *Corinth*, 2 Cor. vi. 1. of *Galatia*, Chap. iii. 4. and of *Theſſalonica*, 1 Theſſ. iii. 5. and by parity of reaſon by all other *churches*. It is poſſible, that no one ſubject may obey the laws of his ſuperior, becauſe they have free will, and may do evil under the ſtrongeſt obligations to do well; but ſhould the world be left therefore without human laws, or be governed by irreſiſtible force, or not at all? Nay, rather that freedom which includes a bare poſſibility that all may diſobey, proves the wiſdom and juſtice of governing mankind by laws attended with moral inducements to obedience; whereas if we ſuppoſe men to be under a neceſſity either of doing what is required, or of doing the contrary, it is very hard to underſtand how governing them by moral means ſhould be wiſe in the former caſe, or juſt in the latter.

DISCOURSE IV.

OF THE FREEDOM OF THE WILL OF MAN.

CHAPTER I.

The State of the Question.

FOR the due ſtating of this queſtion concerning the liberty, or freedom of the will of man, let it be noted,

SECTION I.—*1ſt.* That the ſtate of man, in this world, is a ſtate of trial or probation, as will be evident,

1ſt. From all thoſe places in which God is ſaid to exerciſe his diſpenſations towards his people, to *prove them whether they would walk in his ways*, or not; as in thoſe words, *I will rain bread from heaven, to prove them whether they will walk in my ways, or not*, Exod. xvi. 4. i. e. Whether the conſtant proviſions I make for them, will induce them to continue ſtedfaſt in my ſervice. When they were terrified at the

dreadful ſights, and the voice they heard at the giving of the law, *Moſes* ſpeaks to them thus, *fear not, for God is come to prove you*, Chap. xx. 20. (i. e. to try whether you will be true to the promiſe made Chap. xix. 8. viz. *all that the Lord hath ſpoken we will do), and that his fear may be before your faces that you ſin not.* And ſo in many other places, which will hereafter be conſidered.

2*dly*. From all thoſe places in which God is ſaid to try men. Thus St. *Paul* ſpeaks of *the trial of mens works by fire*, 1 Cor. iii. 13. of the *trial* of the *Macedonians* by afflictions, 2 Cor. viii. 7. St. *James* ſaith, that *the trial of our faith*, by temptations, *worketh patience*, Chap. i. 3. St. *Peter*, that *the trial of our faith*, (by manifold temptations, if we continue ſtedfaſt in it) *will be found to our praiſe, honor and glory at the appearing of Jeſus Chriſt*, 1 Pet. i. 7. and ſpeaketh of a *fiery trial* which was come to try them, Chap. iv. 12. Our *bleſſed Lord* ſaith to the church of *Smyrna, behold the devil will caſt ſome of you into priſon that he may try you*, Rev. ii. 10. and propheſies of an hour of temptation, *which ſhall come upon all the world to try them that dwell upon the earth*; to omit many places of like nature in the *Old Teſtament*, viz. Pſal. lxvi. 12. Jer. ix. 7. Dan. xi. 35. xii. 10. Zech. xiii. 9.

3*dly*. From all the promiſes and threats recorded in the *ſcripture*, to engage all men to repent and turn to God; for no ſuch thing is, or can reaſonably be offered to them who are already in a fixed ſtate either of happineſs or miſery; and it is contrary even to the nature of thoſe motives to be offered to them, who neither can be induced by the hopes of promiſes, or fears of ſufferings, to change their preſent ſtate.

4*thly*. From all the exhortations of the *holy ſcripture* to men, *to watch and pray that they enter not into temptation*, and to pray they may not be *led into temptation*; from the ſuppoſition that men *in the time of temptation* may *fall away*, Luke viii. 13. and that *Satan* may ſo *tempt* good *chriſtians*, that *the labor of the apoſtles may be in vain among them*, 1 Theſſ. iii. 5. For what is temptation but a trial of our faith, ſincerity and conſtancy? What is it to enter, or be led into it it, but to be in danger of falling by it? And muſt not therefore all who are in a ſtate of temptation, be alſo in a ſtate of trial or probation? And,

5*thly*. This will be evident from the temptations of *Satan*, who *goes about continually ſeeking whom he may devour*. For to what end ſhould he tempt, that is, endeavor to deſtroy them, if he knows he never can ſucceed in his temptations to deſtroy the elect; and as for others, *quos ad perditionem Deus præſcripſit*, and who are left by God *infallibly to fail of*

salvation, he need not do it, since God himself, according to this doctrine, hath done that work effectually to his hand?—To what end should he strive to hinder the progress of the gospel, seeing, according to this doctrine, it must have its effect upon the elect infallibly and unfrustrably, and upon others it can only be *a Savior of death unto death*, and an aggravation of their condemnation? To what end should he go about to hinder the conversion of any man? Must he not know his labor will be certainly in vain, where this is wrought by a divine unfrustrable operation, and is as needless where God hath decreed not to vouchsafe that operation? Now hence it follows,

Coroll.—SECTION II.—That the liberty belonging to this question, is only that of a lapsed man in a state of trial, probation and temptation; whether he hath a freedom to choose life or death, to answer or reject the calls and invitations of God to do, by the assistance of the grace afforded in the gospel to him, what is spiritually good as well as evil; or whether he be determined to one, having only a freedom from coaction, but not from necessity. This liberty is indeed no perfection of human nature; for it supposes us imperfect, as being subject to fall by temptation, and when we are advanced to *the spirits of just men made perfect*, or to a fixed state of happiness, will, with our other imperfections *be done away*; but yet it is a freedom absolutely requisite, as we conceive, to render us capable of trial or probation, and to render our actions worthy of praise or dispraise, and our persons of rewards or punishments; nor is this liberty essential to man as man, but only necessary to man placed in a state of trial, and under the power of temptation. And therefore vain are the ensuing arguments.

1*st*. That God is a free agent, and yet can have no freedom to do evil, since he is in no state of trial, nor can he be *tempted to do evil*. Or, 2*dly*. That the *confirmed angels* have not lost their freedom though they cannot sin; for if there was a time when they were not confirmed in goodness as now they are, they have lost that liberty, *ad utrumvis*, they then had; and being thus confirmed they are not in a state of trial, nor under any temptation to do evil, nor are their actions now rewardable, since they already do enjoy the beatific vision, and so they cannot act out of respect to any future recompense, or be induced to action out of hope or fear, as in this state of trial all men are. Or, 3*dly*. That the *devils*, and the damned spirits lie under no capacity of doing good, or under a necessity of doing evil, and yet do it voluntarily, their state of trial being past, and they having no farther offers of grace, and so no motive to do good; and as for any evil they are

now neceſſitated to do, or any good they do not, they are not ſubject to any farther puniſhment, the damned ſpirits being only to receive at the day of judgment, *according to what they have done in the body*, or in their ſtate of trial, and the *damned angels*, being reſerved *to the day of judgment to be puniſhed* for what they did in a like ſtate of trial; and if they are to ſuffer any thing on the account of their temptations of men to do evil, or to draw them from their obedience to the will of God, they ſo far lie under no neceſſity of doing this, but might abſtain from thoſe temptations. Excellent to this purpoſe are theſe words of *(z)* Mr. *Thorndike*, "We ſay now that indifference is requiſite to all freedom, but to the freedom of man alone in this ſtate of travail and proficience, the ground of which is God's tender of a treaty, and conditions of peace and reconcilement to fallen man, together with thoſe precepts and prohibitions, thoſe promiſes and threats, thoſe exhortations and dehortations it is enforced with; ſo that it is utterly impertinent to alledge here, the freedom of God and angels, the freedom of ſaints in the world to come, the freedom of Chriſt's human ſoul, to prove that this indifference is not requiſite to the freedom of man, becauſe it is not found in that freedom which they are arrived to, to whom no covenant is tendered, no precept requiſite, no exhortation uſeful."

And hence ariſeth a neceſſity of ſaying,

SECTION III.—*1ſt.* That the freedom of the will, in this ſtate of trial and temptation, cannot conſiſt with a determination to one, *viz.* on the one hand in a determination to good only by the efficacy of divine grace, infallibly or unfruſtrably inducing to that operation, or engaging men, reſpectu Divinæ Ordinationis certò et infallibiliter agere, *in reſpect of the divine appointment infallibly and certainly to act*, ſo that he cannot fail of acting; ſeeing this determining operation puts him out of a ſtate of trial, and makes him equal, when this divine impulſe comes upon him, to the ſtate of angels; ſince he who muſt certainly, and without fail, do what the divine impulſe doth incite him to do, is as much determined to one, as they are. And this is farther evident from the general determination of the *ſchools*, and of all that I have read upon this ſubject, that the general will to be happy, and not to be miſerable, though it be voluntary, is not free; becauſe we cannot chooſe either not to be happy, or to be miſerable; and on the ſame account, ſay they, this will is not praiſeworthy, or rewardable. There alſo is no place for election and deliberation about this action; becauſe all election and deliberation is about the means and not about the end. If therefore

(z) Epil. Part ii. p. 183.

where I am by the divine influx determined to one, there is equally no place for refuſing that one, or for not chooſing it; that action, though it may be voluntary upon the ſame account, it cannot be free, praiſeworthy or rewardable.

Nor can this liberty conſiſt with the contrary determination to one, *viz.* with an incapacity in men, through the fall, to do good but evil only; for then man, in the ſtate of trial, muſt be reduced to the condition of the *devil*, and of *damned ſpirits*, who though they are not determined to evil actions in particular, are yet determined to do evil in the general, and not good. This, indeed, ſome ſuppoſe he is by being given up to hardneſs of heart, and a judicial blindneſs, or by a cuſtomary habit of iniquity; but this doth rather prove the contrary, as being not the natural, but the acquired ſtate of fallen man; it is the conſequent of a courſe of ſin, to which he never was determined, and which he never can lie under without abuſing of that grace which was ſufficient to prevent it. For as (a) Biſhop *Bramhall* truly ſaith, "God never forſakes his creature, by withholding his grace from him, until his creature hath firſt forſaken him; he never forſakes his creature ſo far, but that he may by prayer, and uſing good endeavors obtain the aid of God's grace either to prevent or remove hardneſs of heart." Moreover, though theſe things do render it exceeding difficult for ſuch men to do good, they do not render it impoſſible for them to do ſo; though they do give men a ſtrong bent and powerful inclination to what is evil, yet do they not determine him to do it, as is evident from God's applications to ſuch men to reform and hearken to his exhortations; as when he ſaith, Iſai. xlii. 18. *hear ye deaf, and look ye blind that ye may ſee;* and to *Jeruſalem accuſtomed to do evil*, Jer. xiii. 23. *wilt thou not be made clean, when ſhall it once be?* Ver. 27. When he ſends his *prophet* to the *impudent and hard hearted houſe of Iſrael which would not hearken to him*, ſaying, *go and ſpeak unto them, whether they will hear or will forbear;* Ezek. iii. 7, 11. from the calls of *Chriſt* to the obdurate *Jews who had eyes to ſee, and ſaw not*, &c. Matth. xiii. 12. for unto them he ſaith, *theſe things I ſay unto you that ye might be ſaved;* and again, *while ye have the light, believe in the light, that ye may be the children of the light;* and laſtly, *from St.* Paul's *deſire and prayer for Iſrael* when blinded, and lying under a *ſpiritual ſlumber, that they might be ſaved*, Rom. x. 1. and his endeavor *to ſave ſome of them*, Chap. xi. 14. And if ſuch perſons are not by theſe things determined only to do evil, or incapacitated to do good, much leſs can this be the ſad ſtate of fallen man in general, before

(a) Caſtig. of Mr. Hobs, p. 745.

he hath contracted theſe additional indiſpoſitions to do good, and inclinations to do evil. This will be farther evident, as to both parts, from this conſideration, that it is generally owned that the actions of the underſtanding or the mind deſerve neither praiſe nor diſpraiſe, reward or punishment, as they proceed purely from the mind, but only as they reſult, *ab imperio voluntatis*, and come under the power of the will; or that they deſerve praiſe or diſpraiſe, not as he underſtands, but as he wills to underſtand; of which the reaſon can be only this, that as they proceed from the underſtanding they are neceſſary; for when evidence is propounded and diſcerned, the mind doth neceſſarily aſſent unto it. If therefore in like manner when God unfruſtrably moves the will it cannot but conſent, why ſhould that action be more praiſeworthy, than the aſſent of the mind to what is evident? And as it is not culpable in the mind not to aſſent where it hath no evidence; nor can it properly be ſaid to do ſo, becauſe it is only real or ſeeming evidence which cauſeth that aſſent; ſo if it be only this unfruſtrable operation on the will which cauſeth it to repent and turn to God, and it cannot will to do ſo without this powerful motion, but muſt refuſe all invitations or inducements ſo to do, which do not come attended with that operation, when that is not vouchſafed; why ſhould it not be as unblameable in not chooſing to repent and turn to God, as the mind is in not aſſenting without evidence, ſeeing this operation is as neceſſary to that choice of the will, as evidence of *truth* is to the aſſent of the mind? Why alſo is it not as unblameable in refuſing to repent without that operation, as the mind is in refuſing to aſſent without evidence? For if neceſſity in the mind, though it be not extrinſical, or that of coaction, (of which both will and mind are equally uncapable) takes away from its actions praiſe or diſpraiſe, and renders them uncapable of either of them, why ſhould not an extrinſical neceſſity laid upon the will do the ſame? Add to this, that thoſe *ſchoolmen*, who aſſert that the will may be free where the act is neceſſary, do yet confeſs that in that caſe the will cannot be *deliberans*; whereas, it is certain, that the liberty of man in this ſtate of trial and temptation muſt be deliberative, if it doth chooſe, there being no election without deliberation. And hence in order to the performance of his duty, God requires him to ponder and *conſider*, to *bring again to mind*, and *lay to heart* his ſayings, propoſes motives and inducements to him ſo to do, and promiſes and threats to excite him to it by his hopes and fears; whereas no promiſes are made to the confirmed *angels*, no motives offered to engage them to chooſe the good, no evils are threatened to the *devils*

or the damned ſpirits to deter them from doing evil. I conclude then with that of the judicious Biſhop *Bramhall*, *God may, and doth ſometimes determine the will of man to one; but when it is ſo determined, the act may be voluntary, but not free.*

SECTION IV.—*adly.* This αὐτεξούσιον, or free will of man, being neither an act, for that is the exerciſe of the will; nor an habit, for that only doth facilitate and incline to action; but a faculty or power; and the object of that power being in moral actions, ſomething morally, in ſpiritual actions ſomething ſpiritually good to be choſen, or ſpiritually evil to be avoided; that which diſables any man from chooſing what is ſpiritually good, or refuſing what is thus evil, and therefore is deſtructive to his ſoul and ſpirit, muſt alſo take away his liberty to chooſe what is ſpiritually good, and to refuſe what is ſpiritually evil.

To ſay here the man thus diſabled hath ſtill a freedom in reference to theſe actions, becauſe he hath ſtill the power of doing otherwiſe; that is, the faculty of willing otherwiſe is not taken from him, even as a man when he ſits is free to walk, though he cannot walk while he ſits, becauſe he hath ſtill the power or faculty of walking; is as if I ſhould ſay, that, a man blinded by a cataract, or made deaf by an impediment or ſtoppage in his ear, had ſtill the freedom of his ſight and hearing, becauſe the faculty of ſeeing and of hearing ſtill remained though the exerciſe of it was obſtructed; for if the exerciſe of the faculty of the will to what is ſpiritually good be as much obſtructed by this diſability, as is the exerciſe of theſe faculties obſtructed by the diſability of theſe organs to convey the motions of the objects of ſight or hearing to the brain; there is no more freedom in the one than in the other, to the actions proper to each faculty. Nor is the example of walking at all pertinent; for therefore am I free to walk hereafter, though I now ſit, becauſe no obſtruction lies upon my faculty of walking afterwards, becauſe I do at preſent ſit; but were I fettered to my chair, or confined to it by an incurable lameneſs, I could not be ſaid to be free to walk whilſt that force or lameneſs laſted. So neither can a man be ſaid to be free to do what is ſpiritually good becauſe his faculty of willing ſtill remains, provided he be equally lame and impotent as to ſpiritual things, and therefore equally diſabled from walking in the ways of God. Thus Biſhop *Bramhall*, "To ſay a man ſtill retains the faculty or power of willing, though the exerciſe of it be in this caſe determined, is in effect to ſay, a bird is free to fly when I hold his wings, becauſe he ſtill hath wing's to fly; and a man chained and fettered is ſtill free to

walk, becauſe he ſtill retains the faculty of walking." Now hence it follows,

(1*ſt.*) That the doctrine which teacheth that man is ſo utterly diſabled by the fall of *Adam*, that without the efficacious grace which God vouchſafeth only to ſome few who are the objects of his election to ſalvation, he hath no power to do what is ſpiritually good, or to avoid what is ſpiritually evil, muſt be deſtructive of the liberty belonging to man in a ſtate of trial, probation and proficiency; and ſo muſt be ſufficiently confuted by all thoſe *ſcriptures* in which God declares that he dealt thus and thus with his people, to try whether they would walk in his ſtatutes or not; of which nature are the paſſages cited already from Exod. xvi. 4. xx. 20. and theſe following, Deut. viii. 2. *He led thee theſe forty years in the wilderneſs, that he might humble thee, and prove thee, and know* (or diſcover) *what was in thy heart, whether thou wouldeſt keep his commandments or not;* and Ver. 16. *He fed thee with manna in the wilderneſs, that he might humble thee, and and prove thee,* (whether thou wouldeſt be obedient to his laws) *that* (ſo) *he might do thee good in thy latter end.* And Chap. xiii. 3. *The Lord thy God proveth thee* (by the falſe *prophet*) *to know whether ye love the Lord your God with all your hearts, and with all your ſouls.* And Judg. ii. 21. *The Lord drove not out the nations which Joſhua had left, that by them he might prove Iſrael, whether they would keep the way of the Lord to walk in it, as their fathers did keep it, or not.* And Chap. iii. 4. *They were left to prove Iſrael, to know whether they would hearken to the commandments of the Lord.* For to what end ſhould God thus prove them who lay under ſo great a diſability that they could not obey his precepts, or avoid the violation of them, without that efficacious grace he was not pleaſed to vouchſafe to the moſt or them? Or why does he attempt to move ſuch perſons to this obedience by the conſideration of his great goodneſs, and his tremendous majeſty, and by the remnant of the nations left among them, who were not to be induced unto it by rational motives, or moral perſuaſions, but only by an unfruſtrable operation? Why, laſtly, doth he try *whether they would hearken to his commandments as their forefathers did*, provided their *forefathers* did this only by virtue of that efficacious and ſpecial grace, he was not pleaſed to vouchſafe to them? To try men whether they will do what he knows they are diſabled from doing, is as unſuitable to the divine wiſdom, as to make laws for lapſed man impoſſible to be performed by him, and then to puniſh him for not doing what he could not do, or performing what he could not avoid, is unſuitable to the divine juſtice; and as to excite them to their duty by motives which he knows cannot

work upon them, is unſuitable to the ſincerity of God. For did ever any wiſe man go about to try whether he could perſuade a blind man to ſee, or a deaf man to hear, or an impotent man to walk? Or did he ever think it ſufficient to require them to do ſo under the higheſt penalties? Or fit to puniſh them all their life long for not doing ſo, becauſe they had contracted theſe diſabilities by their own perſonal iniquity? If therefore by the fall of *Adam* all men are as truly diſabled from doing that good which God requires of them afterwards, or from avoiding what he by a following law forbids, can it be ſuitable either to the divine wiſdom or juſtice to make him to exact theſe impoſſibilities under far more durable and heavy penalties from men diſabled thus by another's perſonal fault, before he had a being, or any of theſe laws were made.

And as this is plainly inconſiſtent with a ſtate of trial and probation; ſo is it alſo inconſiſtent with the *new covenant of grace*, eſtabliſhed in the blood of *Jeſus*, and tendered to all to whom the goſpel is vouchſafed. For they who are excluded from the benefits of that covenant, remiſſion of ſins and ſalvation and by a *decree of preterition*, are left under a diſability to perform the conditions of that covenant, faith, repentance and obedience, before it was made or ratified in the *blood of Jeſus*, can never be admitted to it, or be the better for it; for if you ſay it is tendered to them as well as others on the conditions of faith and repentance, yet if theſe conditions were rendered impoſſible to them by the fall of *Adam* whilſt he was under the firſt covenant, this is indeed no tender; for what is only tendered on an impoſſible condition is indeed not tendered, but in effect denied; according to that rule of *logic*, impoſſibile habet in ſe vim adverbii univerſaliter negantis, *an impoſſible condition hath in it the force of an univerſal negative.* Nor is it eaſy to diſcern how *God was in Chriſt reconciling the world to himſelf, not imputing to them their ſins*; if firſt the ſin of *Adam* was by God's arbitrary imputation formally their ſin, and then the ſuppoſed diſability contracted by it, was by God ſo far imputed to the greateſt part of mankind, as that he not only decrees to leave them under it without mercy, pity or compaſſion, but alſo puniſheth them for ever for not doing what they were utterly diſabled by this law to do.

SECTION V.—To ſay here that men thus diſabled may deſerve puniſhment for the evil they do, though they cannot do otherwiſe, becauſe they diſobey willingly, and chooſe to do ſo, is to make the *devils* and the damned ſpirits farther puniſhable, becauſe they alſo chooſe to do evil; and the bleſſed *angels* rewardable, becauſe they chooſe to do good, and do

it willingly. If, indeed, man doth chooſe at all, he muſt chooſe willingly; for that is only to ſay, *he chooſeth by his will.* But yet, if he lies under an utter diſability of willing and of doing otherwiſe, and upon that account doth only what is evil and not ſpiritually good, no man can reaſonably judge he is ſtill left under a ſtate of trial or probation whether he will do good or evil, much leſs that *good and evil, life and death is ſet before him;* and that it is in his hand or power to chooſe either of them; and yet that this was the ancient doctrine of the *Jews* we learn from theſe words of the ſon of *Syrach*, Chap. xv. 11——17. *He himſelf made man from the beginning, and left him in the hands of his counſel; if thou willeſt to keep the commandments, and to perform acceptable faithfulneſs, he hath ſet fire and water before thee, ſtretch forth thy hand to whether thou wilt. Before man is life and death, and whether he liketh ſhall be given him;* and this he leant from thoſe words of *Moſes*, Deut. xxx. 15. *I have ſet before thee this day life and good, death and evil, in that I command thee to love the Lord thy God, and to walk in his way.* And Ver. 19. *I call heaven and earth to record againſt you that I have ſet before you life and death, bleſſing and curſing, therefore chooſe life.* Where *Maimonides* ſaith, *(b) That the wills of men are under no force or coaction, but are free agents; and therefore precepts are impoſed upon them with puniſhments threatened to the diſobedient, and with rewards promiſed to them who keep God's commandments.* And from the words preceding, it is evident that theſe commandments were neither ſo abſtruſe that they could not know them, nor ſo difficult to the lapſed *Jews* that they could not do them; for thus they run, *the commandment which I command thee this day is not hidden from thee, neither is it afar off, that ye ſhould ſay, who ſhall go up to heaven, or beyond the ſea to bring it to us, that we may hear it and do it? But the word is very nigh to thee, in thy mouth, and in thy heart that thou mayeſt do it; i. e.* that thou mayeſt have nothing more to do than to put it in practice. Now to ſay to men utterly diſabled from chooſing life or keeping God's commandments, *he hath left thee in the hands of thy counſel, if thou willeſt to keep the commandments;* that *before them is life and death, and whether they will ſhall be given them,* is ſurely to delude them with vain words; to ſay, *ſee I have ſet before the life and death, good and evil, in that I command thee to love the Lord thy God, and to walk in his way; i. e.* in that I command thee upon pain of my eternal diſpleaſure to do what I know thou canſt not do, yea, to do this with the ſolemnity of

(b) Com. *on* Pirke Avoth. c. 8.

calling heaven and earth to record againſt them who would not embrace life and bliſs; to bid them *chooſe life* who could no more chooſe it under this diſability than they could rend a rock in ſunder; to tell them for their encouragement who were ſpiritually blind, that *the word was not hidden from them*, or difficult to be known by them; and them that were ſpiritually deaf, and hard of heart, that *the word was in their heart that they might hear it and do it*, is that which cannot poſſibly proceed from a God of truth, uprightneſs and ſincerity; but is rather like the temptations and allurements of *Satan*, mere deluſions, falſe promiſes, and pretences of kindneſs to thoſe ſouls whoſe ruin he deſigns. And then when we conſider that St. *Paul* hath transferred theſe very expreſſions *(c) to the word of faith* which the *apoſtles preached*: It is alſo certain that men under the goſpel diſpenſation lie under no ſuch diſability of believing unto righteouſneſs now, which the grace tendered with the goſpel is not ſufficient to remove. And, indeed, to introduce the bleſſed *Jeſus* declaring that the *Jews* were given up to the ſevereſt judgments, becauſe *he would have gathered them, and they would not be gathered*; and that *they would die in their ſins, becauſe they would not come unto him that they might have life*; when, *1ſt.* By virtue of an act of divine preterition, they were left, ſaith Biſhop *Davenant*, *infallibly to fail of obtaining life*; and, *2dly.* They were left by the fall under an utter diſability of being willing, is ſuch an imputation on the bleſſed *Jeſus* as cannot be thought on without horror.

2dly. That opinion which ſaith man cannot be induced to do any thing which is truly and ſpiritually good, without that efficacious grace which makes the doing of that good inevitable to him, and the act unfruſtrable; muſt alſo deſtroy the liberty belonging to man in a ſtate of trial and probation. For what is it to ſay a thing is to me inevitable or unfruſtrable by me, but to ſay I have no power to avoid or fruſtrate, and ſo no power to reſiſt that action; and if that action be the action of the will, it is to ſay I have no power to will otherwiſe, and ſo no power to chooſe otherwiſe; ſince what I chooſe I chooſe by my will. And then, *1ſt.* I am no more rewardable for chooſing as I do, than the bleſſed *angels* are for chooſing as they do; and it is as vain to excite men to *chooſe the good*, or *refuſe evil* by arguments or motives from promiſes and threats, as to move bleſſed *angels* by them to chooſe or to refuſe as they do; for as they being determined to one, cannot need theſe motives, ſo when this unfruſtrable operation comes upon men, they can as little need them as

(c) Rom. x.

theſe *angels* do, becauſe they are as certainly infallibly and unfruſtrably determined to one as the angels are; and as they being antecedently determined to one, cannot uſe theſe motives to induce them or incline them to that good they chooſe, ſo till lapſed man be thus determined to one, he cannot uſe them to incline him to the performance of his duty; and, for the ſame reaſon, as long as this action is deferred or withheld, we are as little liable to puniſhment for not doing what is ſpiritually good, for not repenting and believing, as are the devils and the damned ſpirits, becauſe we are as much diſabled as they are, it being evidently the ſame to have no motives ſo to do, which is their wretched caſe, and to have none by which we can be moved ſo to do, without that action which will not be vouchſafed; and as the *devils* are not determined to one *in individuo*, but in kind only, as being determined to do evil in the general, and that only privately for want of motive or inducement to do otherwiſe, ſo is it upon this ſuppoſition with lapſed man left in that ſtate, without proviſion of this unfruſtrable grace.

SECTION VI.—To ſay that men under this unfruſtrable operation are ſtill free, becauſe what they are moved thus to do they will to do, and do it with complacency, is only to ſay man herein hath the freedom of an elect *angel*, which is not rewardable; but not that he hath the freedom of a proficient, or of one in a ſtate of trial and probation. Again, either this divine action only enables the will to determine itſelf, or it neceſſitates it to act; *i. e.* to will: If it only enables it to do ſo, it renders not the action certain and infallible, for the will even of the regenerate perſon doth not always neceſſarily, or certainly chooſe what it is able to chooſe, for then regenerate perſons would be guilty of no ſin. If the divine motion doth neceſſitate the will, then is there no power in the will to do otherwiſe, and ſo there is no freedom either in that will, or that complacency which neceſſarily follows upon that divine impulſe.

3dly. God thus unfruſtrably moves the will either by rational motives and perſuaſions only, or by ſome phyſical influx upon it, which it cannot reſiſt; if he uſes the firſt way only, it is plain that his motion may be fruſtrated, ſince the regenerate too often act againſt the higheſt motives and the moſt powerful perſuaſions; if by a phyſical influx which the will cannot reſiſt, though it hath contrary motives ſo to do, what can be further requiſite to the compulſion of the will? For if my hand be compelled to act, when it is moved by an external force which I cannot reſiſt, why is not my will compelled alſo, when it is acted by an extrinſical influx of God which it cannot reſiſt? In fine, if the will and influx of God does thus

unfruſtrably interpoſe to determine the will of man before it determines itſelf, it is no more liable to an account for acting, or not acting than the earth is for ſtanding ſtill, or the heavens for moving; for this they do only becauſe the will and action of God in putting that motion into the one, and not into the other, makes it neceſſary for them ſo to do. If then man can do nothing that is ſpiritually good till this divine motion determine him ſo to do, and then he cannot but do what he is thus moved to do; there is the ſame neceſſity for that which he doth, or doth not in this kind, as for the heavens to move, or the earth to ſtand ſtill. To ſay there is yet a difference betwixt theſe two caſes, becauſe man hath a remote capacity of doing otherwiſe, ſolves not the difficulty; for if that capacity cannot be exerted without this determining impulſe, it is as none at all without it, it being, as to our ſpiritual intereſts, the ſame thing to have no capacity of doing good, as to have none that we can exert.

That this is the true ſtate of the queſtion cannot be reaſonably doubted, if theſe things ſeriouſly be conſidered.

1*ſt*. That the contrary doctrines of the determining influx on the one hand, and the ſuppoſed diſability which renders it neceſſary on the other, without the ſpecial grace of God, to be ſtill doing evil, have no countenance from, nor firm foundation in the *holy ſcriptures*.

2*dly*. That theſe new notions concerning the conſiſtence of a liberty that is rewardable, or penal, with neceſſity, and a determination to one, and an invincible neceſſity connate to fallen man, and rendering it impoſſible for him to do what is commanded, or to avoid what is forbidden under the higheſt penalties, is evidently repugnant to the common ſenſe and natural reaſon of mankind, and as ſuch hath been rejected by the *chriſtian* writers. And,

3*dly*. That the *chriſtian* world for four whole centuries condemned it as deſtructive of true liberty, of the nature of vice and virtue, of rewards and puniſhments, of the equity of the divine precepts and of a future judgment, and alſo contrary to the plain declarations of the *holy ſcripture*. And,

1*ſt*. That the doctrine of the determining influx rendering faith, repentance and converſion in man unfruſtrable and irreſiſtible by man, when the divine influx comes upon him, and by plain conſequence impoſſible to him till it comes upon him, hath no foundation in the *holy ſcriptures*, hath been ſufficiently demonſtrated in the third diſcourſe concerning ſpecial and effectual grace; to which I ſhall only add this one obſervation, that ſome of thoſe *ſcriptures*, which are now uſed to prove it, *viz*. God's promiſe *to take away the ſtony heart, and give us hearts of fleſh*; the *apoſtle's* words, *That it is not*

of him that wills or runneth, but of God that sheweth mercy; and that *it is God that worketh in us both to will and to do*, were the very arguments used, saith *(a) Origen*, by them who destroy free will, διὰ τὸ φύσεις εἰσάγειν ἀπολομένας ἀνεπιδέκτους τοῦ σώζεσθαι, καὶ ἑτέρας σωζομένας ἀδύνατον τοῦ ἐγκλίνειν πρὸς τὸ ἀπολέσθαι, *by introducing natures lost and incapable of being saved, and others saved which could not possibly perish*; which as we learn from *(b) Clemens* of *Alexandria*, was the doctrine of the *Basilidians* and *Marcionites*, and which, saith he, makes *faith involuntary, and unworthy of praise, or incredulity of dispraise*, as προηγουμένην ἔχουσα φύσεων ἀνάγκην, *depending on an antecedent necessity; and by destroying liberty overthrows*, τὸν θεμέλιον τῆς Σωτηρίας, *the foundation of salvation, and renders all retribution unjust, and so destroys the doctrine of us christians, who have received from the scriptures that God hath given (c)* αἵρεσιν καὶ φυγὴν δύναμιν αὐτεξούσιον, *a power from ourselves to choose one thing, and fly from another; and puts this plea into the mouths of wicked men, I did this unwillingly, and was compelled to do it.*

Section VII.—Again, that the doctrine which teacheth that man by the fall hath contracted such a disability to what is good; that, without the special grace of God, he can do nothing that is truly good, and is fallen under such a servitude to sin, as renders it necessary for him to be still doing evil, hath no foundation in the *holy scriptures*, is also easy to demonstrate; this I shall do, *first*, by laying down the doctrine of those divines who do maintain this opinion, as it is faithfully delivered by *Le Blanc*; and then producing what they alledge from *scripture* to confirm it.

Now *Le Blanc*, in his theses *of the liberty of man in the state of lapsed nature to what is morally good*, hath given us the doctrine of these *reformers* thus.

1*st*. That *(d) there be some moral precepts which man in this lapsed state cannot do at all*, viz. *that which saith* negatively, *thou shalt not covet*; and *that which saith* positively, *thou shalt love the Lord thy God with all thy heart*; whence these things necessarily follow, that God must lay on lapsed man an obligation to impossibilities, and must command him under the severest penalities, to do what he could never do from his birth, and to avoid what he had never power to avoid; unless he had this power before he had a being, or any faculty at all; and consequently that he can only require these impossibilities to increase his sin and *enhance* his damnation.

(a) Philoc. c. 21. p. 43, 44.——*(b)* Strom. ii. p. 363.——*(c)* P. 469.——*(d)* Part ii. *Sect.* ii. and 42.

2dly. That according to the doctrine of the *(e) Proteſtants*, *thoſe actions of theirs which are materially good, are yet formally ſins, becauſe they are neither done out of love to God as the principle, or for his glory as the end, and ſo have two eſſential defects inconſiſtent with the nature of an action morally good*; whence it muſt follow, that by endeavoring to obey God's commands as well as they can, they muſt *formally ſin*.

3dly. That *(f) moſt Proteſtants deny that man, in the ſtate of lapſed nature, is free to chooſe what is morally good, and ſo hath loſt the freedom of his will as to thoſe actions*; and conſequently, if God damn him for not doing what is morally good, he muſt damn him for that which he could not have the will to do.

4thly. That therefore *(g) he is ſo far become the ſervant of ſin, that whatſoever he doth*, non poſſit niſi peccare, *he cannot but ſin*; and then St. *Auſtin's* definition of ſin, that *it is the will to do that*, a quo liberum fuit abſtinere, *from which he could abſtain*, muſt be falſe; though he ſaith that *the conſciences of all men atteſt the truth of it*.

5thly. The *(h) Proteſtants*, ſaith he, *teach that the grace without which*, nemo bene operari poteſt, et vel unicum opus revera bonum efficere, eſſe ipſam gratiam regenerantem et juſtificantem, *no man can do what is good, or perform one good action, is regenerating and juſtifying grace*: *that is, without juſtifying faith*, as he expounds them: *(i) And this grace*, ſaith he, *hath its beginning, progreſs and completion from that efficacious grace, by which God in us doth aboliſh the dominion of ſin*: Whence it muſt follow, that no man can begin to do one good work till God vouchſafe that efficacious grace, which will end in his ſanctification; and therefore all that hope, fear, grief for ſin, love and imploration of the divine grace, which doth not end in this ſanctification, muſt be ſin, or at leaſt no good work.

Now to prove things ſo abſurd and contrary to the firſt principles of reaſon, it is very reaſonable to expect both plain and frequent teſtimonies of the *holy ſcriptures*, ſaying, that man is by the fall of *Adam* become utterly unable to do any thing that is good, or any thing that God requires of him in an acceptible manner: Yea that, by reaſon of that fall alone, his faculties are ſo horribly perverted, that he can do only what is evil, and cannot but do evil; whereas the whole *ſcripture* hath not one ſaying of this nature; it no where any farther charges the wickedneſs committed in the world upon this fall than by ſaying that *by one ſin of one man, ſin entered into the world, and death by ſin*; but doth ſtill charge it either up-

(e) From Section 11 to the 20th.——*(f)* Section 43.——*(g)* Section 10, 11, 39.——*(h)* Section 25.——*(i)* Section 33.

on mens' want of conſideration, or their unwillingneſs to do what they know to be their duty, or on the corrupt diſpoſitions they had contracted through a long courſe of ſin. It ſaith indeed that *(k) no man can bring a clean thing out of an unclean;* that is, that from parents obnoxious to ſin, will ſpring forth children, that when they come to *diſcern betwixt good and evil*, will be obnoxious to ſin alſo; for *in many things we offend all*, and therefore cannot be juſtified before God, but by an act of grace; for *(l) how can man be juſt before God, or how can he be clean that is born of a woman?* And therefore when the *Encratites* uſed theſe words of *Job* and his friends againſt marriage, as introducing a polluted ſeed, *(m) Clemens* of *Alexandria*, and the *(n) author* of the *queſtions* and *anſwers* aſcribed to *Juſtin Martyr*, ſay to them, *theſe things you can,* ὐδὲ ϖὶ τρόπῳ ἁρμόζειν τοῖς βρέφεσι, *by no means apply to children*, as if they were ſinners. *David* ſaith alſo, *behold I was ſhapen in wickedneſs, and in ſin did my mother conceive me;* that is, ſay *(o) Clemens* of *Alexandria*, *Chryſoſtom* and *Theodoret*, *he ſpeaks this of his mother Eve, and our firſt parents, whoſe poſterity was begotten after they had ſinned;* and ſaith not, as the *Encratites*, ἀνοήτως ὑπέλαβον, *fooliſhly interpreted theſe words.* The *(p) Jews* and *(q) Iſidore* interpret this of his mother's conceiving him *in profluviis*, which, ſay they, uſually produced, σῶμα ἀ καθάρον, καὶ ἔνκρατον, *a body impure, illtempered, and ſubject to evil paſſions.* But, ſay. The uſual interpretation, (without that *hyperbole* which *Grotius*, and before him *Heſychius*, noted in theſe words, comparing them with thoſe of the ſame Pſalmiſt, *(r) the wicked go aſtray from the womb, as ſoon as they are born ſpeaking lies;* and thoſe of the prophet *Iſaiah* concerning *Iſrael*, *(ſ) thou waſt called a tranſgreſſor from the womb;* where, ſaith the judicious *Gataker*, he cannot mean from their natural birth, this paſſage implying ſomething not common to all, but peculiar to that people) doth indeed make him ſay what *(t) Clemens* of *Alexandria* abſolutely doth gainſay, to wit, *that he was born in ſin;* but doth not in the leaſt ſay, or hint that he could therefore do nothing that was truly good, or that it was neceſſary for him to do that, or any other evil that he did.

3*dly*, Some urge to this effect the complaint of God againſt the ſinners of the old world, whoſe *(u) imaginations*

(k) Job xiv. 4.——*(l)* Job ix. 2. xv. 14. xxv. 4.——*(m)* Strom. 3. p. 468. D.——*(n)* Qu et Reſp. 88. p. 445, 446.——*(o)* Ib. p. 469.——*(p)* Vide Muis in Locum.——*(q)* Iſidor. Caten. in Mat. c. 8. p. 293.——*(r)* Pſal. lviii. 3.——*(ſ)* Iſa. xlviii 8.——*(t)* He was born when his parents were ſinners, ἀλλ' οὐκ ἀνὴρ, ἐν ἁμαρτίαις, Strom. iii. p. 469. A.——*(u)* Gen. vi. 5.

and thoughts of heart, ſaith he, *were evil, and only evil continually*; therefore man in his lapſed ſtate, ſay they, can only do evil.

Anſwer. This is almoſt the continual miſtake of theſe men, that they aſcribe that to man's lapſed ſtate which belongs only to the worſt of men who had corrupted themſelves by a long courſe of continual impiety: For inſtance, they make all men *(u) children of wrath*, from thoſe words of the apoſtle to the *Epheſians*, which plainly relate to their former ſtate when they lived in their abominable idolatries, and under the government of the *prince of darkneſs*, as the word αἰῶνος, and the context plainly ſhews; ſee the note there. And ſo was it here, God himſelf declaring that the deluge came upon the old world, not for the ſin of *Adam*, but for the wickedneſs of men grown *(v) great upon the earth*, and continued in after the warnings of his *prophets, and his longſuffering* exerciſed towards them for 120 years; and whereas, to ſtrengthen this argument they add, that after the flood the ſame thing is affirmed more emphatically of mankind in general in the promiſe made to *Noah*, viz. *I will not ſmite the earth any more for man's ſake, for the imagination of man's heart is evil from his youth*, Gen. viii. 21.

1ſt. Theſe words will very well bear a quite different ſenſe, *viz.* I will not thus ſmite man upon the earth any more, *though the imagination of his heart be* (again) *evil from his youth*, as before the flood it was: That the particle כי thus often ſignifies, will appear from ſeveral places in which we ſo tranſlate it, *viz.* Ex. xiii. 17. *God led them not through the land of the Philiſtines*, כי, *although it was near.* Deut. xxix. 19. *If any man ſay I ſhall have peace*, כי, *though I walk in the imagination of my heart.* Joſhua xvii. 18. *Thou ſhalt drive out the Canaanites*, כי, *though they have iron chariots, and* כי, *though they are ſtrong*; ſo the word כי is uſed thrice in one verſe. Jer. iv. 30. *Though thou clotheſt thyſelf with crimſon.* See *Naldius de Partic.* Hebr. p. 399. Or elſe retaining the common ſenſe of this particle, the words may bear this ſenſe, *I will not any more ſmite the earth for this, or upon this account*, that the imaginations of their hearts are evil.

2dly. The word *Mineoriku* doth not ſignify *from their birth*, but only *from their youth*; for he ſpeaks of the imaginations of their hearts, and ſo only of the time, when they are able to entertain and proſecute the thoughts of their evil hearts. Nor doth the phraſe ſignify an original, but only a

(u) Eph. ii. 2, 3.—*(v)* Gen. vi. 5, 11, 12.—1 Pet. iii. 20.—Jud. xiv. 15.

long contracted cuſtom, of an habitual courſe of doing what is good, evil, or indifferent. Of doing what is evil; thus *(w) the enchantments with which the Chaldeans labored from their youth*, are the enchantments which they had long practiſed. *(x) Our fathers have ſinned from their youth*, ſaith *Jeremy*, *unto this day*; *i. e.* they have continued in a long courſe of diſobedience. And the *whoredoms of Iſrael from her youth*, Ezek. xxiii. 8. is her long courſe of *idolatry* begun in *Egypt*, and continued in the wilderneſs, and in the land of *Canaan*. See alſo, Jer. xxii. 21. xxxii. 30. Accordingly it ſignifies, when it hath a good, or an indifferent ſenſe; as when *Obadiah* ſaith, *he had feared the Lord from his youth*, 1 Kings xviii. 12. *i. e.* he had lived long in the fear of God; and *Job*, that he had done offices of charity *from his youth*, Ch. xxxi. 18. and *David*, that he had placed his hope and truſt in God, *from his youth*, Pſal. lxxi. 5. Thus is it ſaid of *Joſeph's* brethren, that they were *ſhepherds from their youth*, Gen. xlvi. 34. and of the prophets in *Zechary*, that *men taught them to keep cattle from their youth*, Chap. xiii. 5.

Objection 4.—*4thly*. They cite to this purpoſe thoſe words of *Chriſt*, *that which is born of the fleſh, is fleſh*. John iii. 6. whence they infer, that man in his natural eſtate can do nothing but what is carnal, and therefore ſinful, and only can begin to do what is good ſpiritually, when he is *born again of the ſpirit*: whereas,

Anſwer (*1ſt.*) This expoſition renders it impoſſible for a man to do any thing towards his own converſion, and ſo renders all God's commands and exhortations to the wicked to *turn themſelves from their iniquity*, all his promiſes of pardon and reconciliation to them that do ſo, and all his threats of death if they neglect to do ſo, all his complaints againſt them that they would not do ſo, vain and abſurd; and as *(y) Cyril* of *Alexandria* ſaith ῥαψῳδημα κενὸν, a *vain trifle*, they being then only commands and incitements to perform what, if it ever be done, he muſt do himſelf.

2dly. This expoſition makes the words *fleſh* and *fleſhly birth*, to ſignify one corrupted by his fleſhly appetite, and acted by his carnal wiſdom, and ſo led and governed by the motions of the fleſh; whereas *(z) Tolet* hath well obſerved, that *to be born of the fleſh here only ſignifies, to have that natural generation by which a man is born into the world of the will of the fleſh*, this being the only birth *Nicodemus* ſpake of as a thing

(w) Iſa. xlvii. 12.——*(x)* Jer. iii. 25.——*(y)* Orat. iii. contr. Jul. p. 118.

(z) Multum a vero ſenſu loci hujus aberrant qui carnem hoc loco exponunt de carne peccati, cum nihil hic de peccato agatur; et quamvis nullum eſſet peccatum, verum eſt, quod natum eſt ex carne caro eſt. *Comment. in locum.*

incredible; becauſe then a man muſt *enter twice into his mother's womb*. This therefore is the plain meaning of our *Lord*, that beſides that natural birth, by which we receive only our fleſh and body from our parents, there is need of a ſpiritual birth to fit us for the kingdom of God; he therefore ſaith no one word of any neceſſity lying upon us till we be thus born again to do only evil, or of our incapacity to do any thing which may contribute towards this new birth.

5thly. They argue from the words of the *apoſtle*, complaining in the perſon of the natural man thus, *the good that I would do, that I do not, but the evil that I would not do, that do I*, Rom. vii. 17, 19. and that by reaſon of that *ſin that dwelleth in me*, Ver. 20. *For I ſee another law in my members, warring againſt the law of my mind, and bringing me in captivity to the law of ſin which is in my members*, Ver. 23. Now he that cannot do the good that he would, can do nothing that is truly good; and he that through the power of ſin dwelling in him, and leading him captive to the law of ſin, doth the evil that he would not do, is a ſlave to ſin.

Anſwer 1ſt. It is obſervable from the *fathers*, againſt theſe objectors, that they who held that there was in man *a natural principle of evil*, and that the fleſh and body of man *laid a neceſſity upon us* of doing evil, founded their plea upon theſe words, as we learn from *Methodius*. And hence *(a) Cyril* of *Jeruſalem* advertiſeth us not to attend to this falſe interpretation of the *apoſtle's* words, as being deſtructive of our liberty, and in the opinion of *(b) Methodius* and of St. *Cryſoſtom*, ſubverting God's future judgment of the world.

2*dly*. It is obſervable, that theſe men generally interpret theſe words of a *regenerate* perſon; and then, if they prove any thing, they prove that this is alſo the ſtate of men renewed by the ſpirit; and how are they then *freed from ſin*, and *become ſervants to righteouſneſs*? And,

3*dly*. Whereas they make their lapſed man to have loſt even the power of willing to do good; and to be totally inſlaved both as to *will*, *mind* and *action*, the man here mentioned hath a will to do the good he doth not, and to avoid the evil that he doth; yea, the evil that he doth is *hateful* to him, and he *delighteth in the law of God in the inner man*, and *with his mind ſerves the law of God*. And ſo as *Origen* upon the place ſaith,

(a) Μὴ μοι κακῶς τινὸς ἀκούσῃς ἐγκαλοῦντος τὸ εἰ δὲ ὁ ἃ θέλω τοῦτο ποιῶ. Catech. 4. p. 31. A. τοῦτο εἴρηκεν ἐχὶ τὸ αὐτεξούσιον ἀναιρῶν οὐδὲ ἀπάγειν τινὰ ἐπάνγω βουλόμενος, εἰ γὰρ ἐκ ἑτοίμης ἀλλ' ἀναγκάζοιτο ἀμαρτάνειν, πόθεν τὰ τῶν κολάσεων τῶν ἐμπροσθεν γεγενημένων ἐκ ἂν ἔχοι λόγον.

(b) Chryſ. in locum. Ἀλλὰ τῇ ἐρίσει πῶς δὲ ὄφειλεν ὡς μᾶλλον ἀποδικαίωσιν ἔτι δίνασθαι, &c. Method. apud Epiphan. Hær. 64. n. 49.

non usquequaque alienus est à bonis, sed proposito quidem, et voluntate cœpit bona requirere; *he is not wholly alienated from good things, but in his purpose, and his will inclined to them, though not yet sufficient to perform what he thus proposes through the power of custom and of evil habits*; cita enim res est voluntas, *for the will is quick in operation, and soon purposeth*; opus vero tardum est, *but we are slow in performance, that requiring use, and labor, and art, and freedom of impediments*. Now I inquire, whether in this will to do good, this delight in the law of God, this hatred of sin, this man doth well, or ill? If well, he can, even in the state here mentioned, do something that is good; if evil, it must be evil to hate sin, and be unwilling to commit it, and to be willing to do good, and to delight in the law of God in the inner man, and to serve God with the mind; and then, how doth that differ from *serving with the flesh the law of sin?*

2*dly*. *Origen*, St. *Chrysostom*, *Theodoret* and others, interpret these words of men under the thraldom and dominion of sin through a long use and custom; and this interpretation is certain from the words of this Chapter, the *apostle* speaking of men that were *carnal, sold under sin*, which is the character of the greatest sinners, 1 Kings xxi. 20, Isa. li. 1. and even of *revolters* from the true religion, 1 Maccab. i. 15. and this is represented as the cause of all that follows from Ver. 14. to the 24*th*.

Lastly. They conclude this from those words of the *apostle*, Chap. viii. 6, 7, 1. *to be carnally minded* (Gr. the wisdom of the flesh) *is death*, because *the carnal mind* (Gr. the wisdom of the flesh) *is enmity to God; for it is not subject to the law of God, neither indeed can be*; so that *they that are in the flesh cannot please God*, they therefore can do nothing that is truly good, nothing that is not evil, and displeasing to him.

I *Answer* 1*st*. That this was another of the texts abused by the *ancient heretics*, to prove that the flesh was by nature evil, imagining that these words tended, εἰς διαβολὴν τῆς σαρκὸς, to *the condemnation of our flesh*, or mortal bodies, we learn from *(c) Epiphanius* and St. *Chrysostom* upon the place; who therefore well observes, that by *flesh* here *we are not to understand the body, or the substance of the body*, ἀλλὰ τὸν σαρκικὸν βίον, καὶ κοσμικὸν καὶ τρυφῆς, καὶ ἀσωτίας γέμοντα τὸν ὅλον σάρκα πεποιηκότα τὸν ἄνθρωπον, *but a worldly carnal life, full of luxury and riotous living, and turning the whole man into flesh*, as is evident from the phrase; *the wisdom of the flesh* engaging us to mind only the things which belong to the flesh, and to be of the flesh, as the true *christian* is *of the spirit*, being *led by*, and *walking in the spirit*. And saith *(d) Methodius*, were this

(c) Hær. 61. n. 49. 51.——*(d)* Apud Epiphan. ibid. n. 51.

6*thly*. That there can be (*g*) no conſultation or deliberation about things which are *not in our power, nor any rational perſuaſion to do them, becauſe theſe actions can only be performed in order to that end*; and therefore when the end cannot be obtained, muſt be done in vain. And hence it clearly follows that if this be a doctrine of *chriſtianity*, that men not yet converted, or in their lapſed ſtate can do nothing which is truly good, and alſo lie under a neceſſity of doing evil, they ought not to think or deliberate how they may do good, or may avoid the doing evil, or pray for the divine aſſiſtance, or be ſorry for their ſins, nor ought any man to perſuade them ſo to do; for if they ought not to do evil that good may come, and whatſoever they do, whilſt they continue in that ſtate, though it may be *materially* good, is *formally ſin*, they ought not to do it to obtain the divine aſſiſtance, or any other good.

To this may be added the arguments of the *heathen philoſophers* againſt fate, produced chapter the fourth, ſection the third.

Nor ought theſe arguments to be ſlighted as being only the ſayings of *philoſophers*, guided by the dim light of reaſon, when they deliver only that in which the common notions of mankind have long agreed; for that would be a dreadful conſequence to the whole *chriſtian* faith; for our belief of it muſt bottom upon ſome rational inducements, and common principles of reaſon, which if they may be falſe, *chriſtianity* may be a falſe *religion*; if they be evident and certain truth, whatſoever contradicts them muſt be falſe; if therefore any article of our faith ſhould to the beſt of our judgments plainly contradict them, it muſt ſhock the foundation of our faith by engaging men to believe that falſe which alone engaged them to believe that faith was true. That this would alſo render us unable to convert *Jew*, *Heathen* or *Mahometan*, to confute the *Tritheite*, or ſuch like *Heretics*, or to reject any interpretation of *ſcripture* as abſurd and contrary to reaſon, I have fully proved in the *appendix* to the *idolatry of hoſt worſhip*, Chapter II, from Section firſt to the ſixth.

As for the 3d particular, that the *chriſtian fathers* for four whole centuries condemned theſe new notions as deſtructive of true liberty, of the nature of vice and virtue, of rewards

(*g*) Τὸ δὲ βέλεσθαι περὶ ἁπάντων ἐστὶν, ὅσα δ' ἐνδέχεται μὲν μὴ ἐφ' αὐτῷ δ' ἴσῃ πρᾶξαι, ἢ μὴ πρόδηλα ὅτι τοῦτο μὲν φαυλεῖον ὅτι ἀδύνατον τὸ περιαιρεῖν τῶν ἐφ' αὐτῷ τι εἶναι, Ariſtot. Eudem. L. 2. c. 10. and M. Moral. L. 1. c. 18. ἢ δι' ἀπίθου βίαν ἢ ἀνάγκην ἀπίθιβάζει. Eud. L. 2. c. 8. ἡ δὲ προαίρεσις τῶν πρὸς τὸ τέλος. de Morib. L. 3. c. 4.

and puniſhments, of the equity of the divine precepts and of a future judgment, and alſo as contrary to the plain declarations of the holy *ſcriptures*, will be fully proved in the ſixth and laſt chapter of this diſcourſe.

CHAPTER II.

Propoſing Arguments to prove the Freedom of the Will as well from Neceſſity, as from Coaction.

THE queſtion being thus fully ſtated, let it be obſerved that the liberty or freedom of the will we contend for, is,

1*ſt*. Plainly delivered in the holy *ſcripture*, and may abundantly be confirmed by arguments grounded upon *ſcripture*.

2*dly*. That it is demonſtrable from reaſon, and hath been conſtantly aſſerted both by *heathens* and *chriſtians* in their diſcourſes againſt fate.

3*dly*. That it hath the conſtant ſuffrage of all the *ancient writers* of the *church*, by whom it is delivered, as a fundamental article, or as a truth on which all good or evil, piety or virtue, praiſe or diſpraiſe, rewards or puniſhments depend. And,

SECTION I.—1*ſt*. The *ſcripture* affords us expreſs declarations, or plain intimations, that the liberty of the will, even in *chriſtian* virtues of the higheſt nature, is oppoſite not only to coaction, but neceſſity. Thus in the caſe of chooſing that high ſtate of virginity, that *(g) they might ſerve the Lord without diſtraction*; the *apoſtle* determines that *(h) he that hath no neceſſity but*, ἐξουσίαν ἔχει τῶ ἰδίω θελήματος, *hath power over his own will*, let him retain his virginity. Where freedom is declared to be a *power over our own will*, to chooſe or

(g) 1 Cor. vii. 37.—*(h)* 1 Cor. ix. 1, 3, 4. Μὴ ἔχων ἀναγκὴν ἀντὶ τῦ αὐτεξουσίου ὤν. Theodoret.

not to chooſe, and ſtands oppoſed to neceſſity. See *Oecumenius* and *Theophylact* upon the place. Again in the caſe of his working with his own hands, and receiving nothing of the *churches* of *Corinth*, and throughout the regions of *Achaia*, which he thought of ſo great importance to the promotion of the goſpel as to ſay, *it was better for him to die than vary from it*; he yet aſſerts his liberty by theſe inquiries οὐκ ἔξεστι ἀδελφὴν; *am I not free? Have I not power to eat, and to drink* (on the *church's* charge without laboring thus?) Clearly proving his freedom in that action, from his power to abſtain from it, and to do the contrary. So alſo in the caſe of *charity, that moſt excellent grace*, he ſaith, *(i) every man as he purpoſeth in his heart, ſo let him give*, μὴ ἐξ ἀνάγκης, *not of neceſſity*; plainly oppoſing neceſſity to the free purpoſe of the heart; *not of neceſſity*, ſay *Chryſoſtom* and *Theophylact*, τὸ γὰρ ἐξ ἀνάγκης ὑποτέμνει τὸν μισθὸν *for neceſſity cuts off the reward.* So he ſpeaks to *Philemon* in the caſe of *Oneſimus, whom*, ſaith he, *(k) I would have to miniſter to me in the bonds of the goſpel: but without thy mind, I would do nothing, that thy benefit ſhould not be*, ὡς κατ' ἀνάγκην, ἀλλὰ κατ' ἑκούσιον, *as of neceſſity, but willingly.* St. *Peter (l)* alſo inſtructs *Biſhops* and *Elders to feed the flock of Chriſt*, μὴ ἀναγκαστῶς, ἀλλ' ἑκουσίως, *not of neceſſity, but willingly*; ſo plain an oppoſition do theſe inſpired writers put betwixt doing a virtuous action freely and willingly, and doing it out of neceſſity.

Argument 2.—(2*dly.*) God and his ſervants have ſufficiently confirmed the liberty we contend for in this ſtate of trial, by ſetting life and death, good and evil before our eyes, and putting it to our choice which we will have; as in all the inſtances forementioned, and in thoſe words of *Joſhua* to all *Iſrael, (m) chooſe you this day whom ye will ſerve, the God that brought you out of the land of Egypt*, or *of your fore-fathers*, or *of the Amorites.* The reaſon is plain; for whoſoever hath a liberty to chooſe, hath alſo a liberty to refuſe, *et vice verſa*; according to thoſe words of the prophet, *(n) before the child ſhall know to chooſe the good and refuſe the evil*; and were it otherwiſe, how can we imagine that a gracious God, and lover of his people, ſhould make this the condition of his pardoning mercy, *(o)* that they ſhould chooſe the good and refuſe the evil, that he ſhould condemn them for *(p) not chooſing the fear of the Lord*, or *(q) for chooſing the thing that he would not*; or repreſent it as an act of faith in *Moſes*, that he *(r) choſe rather to ſuffer affliction with the people of*

(*i*) 2 Cor. ix. 7.—(*k*) Ver. 13, 14.—(*l*) 1 Pet. v. 2.—(*m*) Joſh. xxiv. 15.—(*n*) Iſa. vii. 16.—(*o*) Iſa. i. 18.—(*p*) Prov. i. 29.—(*q*) Iſa. lvi. 4.—(*r*) Heb. xi. 25.

God, than to enjoy the pleaſures of ſin for a ſeaſon? That, laſtly, he ſhould promiſe the greateſt bleſſings to thoſe who choſe the things that pleaſed him, and threaten the ſevereſt judgments to thoſe who *(ſ) choſe the things in which he delighted not*; ſeeing choice or election, in the very nature of it, is of more than one, whereas there can be no choice of more than one, where a perſon is determined to one. If then the elect are ſo determined by God's abſolute decree to converſion, that when the divine impulſe comes upon them, they muſt unfruſtrably be converted to God, and chooſe the thing that pleaſeth him; how are they in a ſtate of trial? Or why are they bid to chooſe whether of the two they will have? If on the other hand they who from eternity are reprobated, are determined ſo far to one, that though they have a liberty of *ſpecification*, as the *ſchools* barbarouſly ſpeak, *i. e.* a liberty to do this or that evil, yet have they no liberty of *contrariety*: *i. e.* of doing good as well as evil, and ſo are determined to do evil and not good, and ſo lie under a ſad neceſſity of chooſing that which God would not, or in which he delighteth not; becauſe they cannot chooſe the fear of the Lord, or the thing that pleaſeth him; they who aſſert theſe things muſt grant, that he who hath ſworn he would not the death of him that dieth, but would rather that he ſhould return from his iniquity and live, had, before this ſerious oath, ſuſpended the avoiding the death of him that dies, and his obtaining life upon impoſſible conditions, and that he offers to ſuch perſons life only on the condition of doing that which under the diſability they had contracted before that offer, it is impoſſible for them without that ſpecial grace which they can never have to perform. Now to paſs an act of preterition on creatures under this known diſability, and then to offer life unto them only upon impoſſible conditions; and when, by reaſon of this act, it is made certain and infalliable that they ſhall fail of obtaining life, to bid them chooſe life rather than death; what is it in effect but to inſult over the dreadful miſery of men, and with a hypocritical pretence of kindneſs, and a deſire of their welfare, to condemn them to eternal death without a poſſibility of having life? Since the known rule of logic, of the civil law, and even of common ſenſe and reaſon teacheth, *(z) that a conditional propoſition having an impoſſible condition annexed to it, is equivalent to a negative.*

Coroll.—SECTION II.—Now hence we may eaſily diſcern the vanity, the falſehood and hypocriſy of all theſe tenders of the goſpel to reprobates, as they are expounded by theſe men,

(ſ) Iſa. lxv. 12. lxvi. 4.—*(z)* Conditionem ſi Cœlum digito tetigeris impoſſibilem negativam commentatores appellant. *Calv.*

viz. that when God offers to them life and ſalvation, pardon of ſin, deliverance from death, and all other ſpiritual bleſſings, he dealeth very ſincerely, and in good earneſt with them, becauſe he will certainly afford them all theſe bleſſings, and deliver them from all the dreadful evils he hath threatened, upon performance of the conditions upon which they are tendered, *viz.* *If you be willing; if you repent and turn from your iniquities; if you believe, all your iniquities ſhall be blotted out, you ſhall live and not die; if you believe not you ſhall die in your ſins; if you repent not you ſhall periſh.* And again, *whoſoever will, let him come and drink of the waters of life freely. Ho, every one that thirſteth, come ye to the waters; whoſoever believeth in me ſhall not periſh, but have everlaſting life;* with infinite paſſages of the like nature: All theſe, ſay they are offers made in good earneſt, and with ſincerity to all; and therefore to the reprobate, becauſe (a) *God's meaning, when he offers glory to any man if he believe and perſevere, is truly to perform it, if he do ſo.* And (b) *as for Chriſt's coming into the world to ſave ſinners, it was not to ſave the elect but under conditions of repentance and perſeverant faith; and no decree of reprobation excludeth any man from ſalvation, provided always that he repent and believe:* For hence it plainly follows, that his true will is flatly to deny them theſe bleſſings, and to promiſe them nothing. And *ſuch a promiſe,* ſaith (c) *Puffendorf, differs only from a downright negative in this, that it is more affronting, by making the promiſe run affirmatively, and yet clogging it with an impoſſible condition.* Seeing then theſe men teach (d) that *the abſolute decree of God not to give faith, repentance and eternal life to Judas,* (or to any other reprobate) *is that which we underſtand by the word reprobation, and this is never abrogated by any conditional promiſe;* and it is impoſſible he ſhould have faith and repentance, if God hath abſolutely decreed not to give it to him, muſt not the remiſſion of ſins and ſalvation promiſed to *Judas* only upon condition of faith and repentance be promiſed upon an impoſſible condition, and ſo be equivalent to this negative, *Judas ſhall not be ſaved?* Seeing they (e) *ſay the elect, by a ſpecial mercy of God are ſo guided and ruled, that they, and* they alone, *perform the condition, and that the non-elect are always permitted to fail in the performance of the condition; teaching that* (f) *God hath not prepared for them and therefore never gives ſuch grace as finally freeth them from ſin;* and it is certain, that what he never gives they never can

(a) Biſhop *Davenant* againſt *Hoard*, p. 253.—(b) P. 399.—(c) L. 3. c. 2. Sec. 5.—(d) Biſhop *Davenant*, p. 223.—(e) P. 257.—(f) P. 253.

have. Seeing *(g) they are of opinion that to have ſufficient means of ſalvation adminiſtered which ſhall prove no otherwiſe effectual than upon this condition*, Si homines ſibi non deſint, *is an argument of noneleƈtion*; i. e. of reprobation; *i. e.* an argument that they cannot be ſaved; which one would think is alſo an argument of an abſurdity of the ſuppoſition that they had ſufficient means of ſalvation adminiſtered. Seeing, laſtly, they ſay, *(h) the decrees of eleƈtion and reprobation are indeed, and in truth, decrees finding all men in a miſerable and damnable eſtate, and out of it determining to bring ſome, and to fit them for eternal happineſs, and not to bring others out of it by fitting them thereunto, but to permit them to the deficient rule of their own will.* And ſeeing the reprobates *always fail in the performance of the condition*, and muſt do ſo becauſe God *hath not prepared for them*, and therefore never *gives them ſuch grace as finally frees them from ſin*, and without which they cannot be ſo. Since to have means effeƈtual to ſalvation tendered to them only on this condition, *if they be not wanting to themſelves*, is an argument that they are reprobates; *i. e.* men that cannot be ſaved. Since, laſtly, to be found in a miſerable and damnable eſtate, and under a determination not to be brought out of it, or fitted for eternal life, but *permitted to the deficient rule of their own will*, which being ſo after all that they can do, will be defeƈtive and inſufficient to attain ſalvation: Muſt it not clearly follow, from all and every one of theſe aſſertions, that ſalvation can only be tendered to them upon conditions impoſſible to be performed by them, and ſo by ſuch a ſeeming and hypocritical tender muſt be effeƈtually denied them?

SECTION III.—*3dly.* This plainly follows from all thoſe *ſcriptures* which have been offered in the ſtate of the queſtion, *Sec.* 1. and 4. to prove that men at preſent are in a ſtate of trial and probation; it being evidently abſurd to make a trial or experiment whether men will repent, believe, or perſevere, who are determined by him who makes the trial ſo to do; or whether they will come out of their miſerable eſtate, and fit themſelves for ſalvation whom God hath determined from all eternity, by his decree of eleƈtion, *to bring out of that ſtate, and render fit for that happineſs*; or whether they will do this whom by his decree of reprobation he hath determined *not to bring out of it*; and this being only in effeƈt to try whether they will null his abſolute decrees; whether they will do, or neglect what theſe decrees have rendered it impoſſible for them to do, or neglect.

(g) P. 262.—*(h)* P. 265.

2*dly*. From all that hath been offered there, *Sec.* 3. to shew that God calls, and makes his applications even to habitual sinners, to reform and hearken to his exhortations, to turn to him from their evil ways; it being evidently vain and absurd to make these exhortations to men determined to the contrary, and left by God's decree of reprobation *to the deficient rule of their own wills*, and so under a necessity of being deficient in the performance of what is necessary to their reformation.

3*dly*. From all those scriptures produced there, *Sec.* 5. to shew that God hath *set before men good and evil, life and death*, and left it to their choice, upon the motives and powerful incitements offered to them in the word, to embrace the one or the other; this being in effect a declaration on God's part, that he hath not by any action or decree of his, determined, some to be good, or to obtain salvation, or left others under a necessity of failing of salvation, or choosing evil, and not good.

4*thly*. From all that hath been said from *scripture* of God's serious invitations of all men to repent, believe, and be converted, and his pathetical desires of their reformation and obedience, produced *Discourse* 3. *Argument* 2. they being certain demonstrations that he did not conceive they lay under an incapacity of repenting, believing and turning to him.

5*thly*. From all his commands and exhortations to wicked men *to turn from the evil of their ways, that iniquity may not be their ruin*; and all his threats of the most dreadful judgments to them who still continue in them; and all the promises of pardon, life and salvation made to those who do sincerely turn to him; of which I have discoursed, *Argument* 3. *Section* 3. For as these things plainly shew that what God requires may be done; what he exhorts to, is possible for them to perform, by the assistance of that grace which he is ready to afford them; that the evils which he threateneth may be avoided, and what he promises may be obtained by them; so are all these arguments strongly confirmed by the concurrent suffrage, and the express and frequent declarations of the *ancient fathers*, saying,

SECTION IV.—1*st*. In the general, that the *scriptures* every where assert, and give plain testimonies of the liberty of the will of man to choose the good and refuse the evil.—Thus (*i*) *Justin Martyr* having told us, that man would not be worthy of praise or recompense, ἐκ ἀφ' ἑαυτῆ ἐδύνατο τὸν ἀγαθὸν, *did he not choose good of himself, nor worthy of punishment for doing evil, if he did not this, ἀφ' ἑαυτῆ, of himself*; saith, *this the holy and prophetic spirit hath taught*

(*i*) *Apol.* 2. p. 80. B. C. D.

us by Moſes in theſe words; ſee I have ſet before thee good and evil, chooſe the good, &c. *and alſo by Eſaias the prophet, ſpeaking thus in the name of God; if you be willing and obedient, ye ſhall eat the good of the earth; but if you will not hear, you ſhall be devoured by the ſword, for the mouth of the Lord hath ſpoken it.* The prophecy of *Iſaiah*, ſaith, *(k)* *Clemens* of *Alexandria*, ſaith, *if you be willing*, &c. ἐφ' ἡμῖν κείμενα διαλέγχουσα καὶ τὴν αἵρεσιν, καὶ τὴν ἐκτροπὴν, *demonſtrating that both the choice and the refuſal (viz.* of faith and obedience of which he there ſpeaketh) *are in our own power.* *(l)* *Tertullian* pronounces them *unſound in faith, and corrupters of the chriſtian diſcipline, and excuſers of all ſin, who ſo refer all things to the will of God:* Dicendo nihil fieri ſine ejus nutu, ut non intelligamus aliquid eſſe in nobis, ipſis, *by ſaying nothing is done without his appointment, as that we cannot underſtand that any thing is left to ourſelves to do;* whereas though we learn from his precepts both what he would, and would not have done, tamen nobis eſt voluntas, et arbitrium eligendi alterum, ſicut ſcriptum eſt, Ecce poſui ante te bonum et malum, *yet is there in us a liberty of chooſing either, according as it is written, behold I have ſet before thee good and evil.* *(m)* St. *Cyprian* proves, Credendi, vel non credendi libertatem in Arbitrio poſitam, *that to believe or not was left to our own free choice.* From the ſame texts, Deut. xxx. 19. Iſa. i. 19. *(n)* *Epiphanius* againſt the *Phariſaical* fate, cites thoſe words of *Iſaiah, if ye be willing and obedient; whence*, ſaith he, *it is plainly manifeſt and indubitable, that God hath granted to man free will,* ὥςε περὶ τὸν ἄνθρωπον εἶναι τὸ ἀγαθοεργεῖν, ἢ τῶν φαύλων ἐφίεσθαι πραγμάτων, *ſo that it is in his power to do the good, or to chooſe the evil.* *(o)* *Theodoret* having cited thoſe words of *Chriſt, if any man thirſt, let him come to me and drink;* adds, Ἀλλὰ δὲ μύρια ἔυροι τὶς ἄν κἂν τοῖς θείοις ἐυαγγελίοις κἂν τοῖς τῶν Αποςλων συγγράμμασι δηλοῦντα σαφῶς τὸ τῶν ἀνθρώπων φύσεως τὸ αὐθαίρετον, *ten thouſand things of this nature may be found both in the goſpels and other writings of the apoſtles, clearly manifeſting the liberty, or ſelfelection of the nature of man.* *(p)* St. *Chryſoſtom* ſpeaks thus, *God ſaith if you will, and if you will not,* κυρίως ἡμᾶς ποιῶν τῆς ἀρετῆς καὶ κακίας, καὶ ἐπὶ τῇ ἀνώμῃ τῇ ἡμετέρᾳ τιθεὶς, *giving us power, and putting it in our own option to be virtuous or vicious.* The devil ſaith, *thou canſt not avoid thy fate;* God ſaith, *I have put before thee fire and water, life and death, ſtretch forth thy hand to whether of them thou wilt.* The devil ſaith, *it is not in thee to ſtretch*

(k) Strom. i. p. 314. B.——*(l)* Exhort. ad Caſtit. Cap. 2.——*(m)* Teſt. ad Quirin. l. 3. c. 52.——*(n)* Her. 16. adv. Pharis. Section 4.——*(o)* Adv. Gr. Serm. 5. To. 4. p. 543.——*(p)* To. 6. Hom. 2. De Fato. p. 868.

forth thy hand to them. And *(q)* St. *Cyril* eſtabliſheth this doctrine from the ſame texts of ſcripture. And *(r)* St. *Auſtin* proves from thoſe words of Chriſt, *either make the tree good and the tree will be good, or make the tree evil and the fruit will be evil,* in noſtra poteſtate ſitum eſſe mutare voluntatem, *that it is put in our own power to change the will.* It would be endleſs to tranſcribe all that the *fathers* ſay upon this head.*

2*dly.* To the ſame effect they ſpeak, when they ſay the *ſcripture* teſtifies that God hath left man in a capacity of doing good or evil. Thus *(a) Irenæus* having laid down this as a rule, *that it is in the power of man to work and retain what is good; and again, not to do, or to loſe the good he hath done: For this cauſe,* ſaith he, *do the prophets exhort men to work righteouſneſs, and to do good,* ὡς ἐφ' ἡμῖν ὄντος τοῦ τοιούτου, *as having it in their power ſo to do, as we have ſhewed by many teſtimonies, and our Lord doth the ſame in many places,* viz. Matth. v. 16. xxiv. 48, 51.—Luke vi. 46. xii. 35, 36, 47. xxi. 34. ταῦτα γὰρ πάντα τὸ αὐτεξούσιον ἐπιδείκνυσι τοῦ ἀνθρώπου, *all which words demonſtrate the free will of man. And the apoſtle exhorts men in many places to do good works, which he could have no reaſon to do,* ſi in nobis non eſſet facere hæc, aut non facere, *if it were not in our power to do, or not to do what our Lord and his apoſtles do exhort us to do.* Then he goes on to prove that God hath preſerved to man, non tantum in operibus, ſed etiam in fide liberum eſſe et ſuæ poteſtatis arbitrium, *that man hath free will, or hath it in his power not only to do, but alſo to believe,* from Matth. viii. 13. ix. 29. Mark ix. 23. And he concludes, *that all theſe texts ſhew man to be* ſuæ poteſtatis ſecundum fidem, *free as to his faith;* for as *(b) Clemens Alexandrinus* ſaith, τὸ πιστεύειν τε καὶ πείθεσθαι ἐφ' ἡμῖν, *it is in our power to believe and obey. (c) Tertullian* is as expreſs in this, ſaying, that *God made man at firſt after his own image,* arbitrii ſui libertate et poteſtate, *with liberty of, and power over his own will;* and *that this appears from the law that he gave him,* non enim poneretur lex ei qui non haberet obſequium debitum legi in ſua poteſtate, nec rurſus comminatio tranſgreſſori adſcriberetur, ſi non et contemptus legis in arbitrii libertatem homini deputaretur; *for neither would God have given a law to him who had not freedom to obey it, or have threatened death to the tranſgreſſor, if he*

(q) L. 1. in Eſ. p. 21.——*(r)* Contra Adiman. c. 26.

* See in Eſa. i. 19. St. Jerom. and St. Baſil. Cyril. Alex. ibid. Clem. Alex. Strom. 1. p. 314. B.—Ex verbis Moſis, Deut. xxx. 19. Tertullian de Monog. c. 14. Baſil. Hom. in Pſal. lxi.—Ex Eccluſ. xv. 15, 16, 17. Auguſt. de Gratia et Lib. Arb. c. 2.

(a) L. 4. c. 72.——*(b)* Ἐφ' ἡμῖν τὸ πείθεσθαι καὶ τὸ μὴ. Strom. 2. p. 370. Strom. 7. p. 707. Strom. 2 p. 380, 387, 390.——*(c)* Lib. 2. contr. Marcion. c. 5, 6.

had not a freedom to contemn it; ſic et in poſteris legibus Creatoris invenias, *and ſo was it alſo in the laws given by God after the fall, in which he ſets before man good and evil, life and death; nor would the order of diſcipline be diſpoſed by precepts in which God calls us from, and exhorts us to things, and threatens our diſobedience,* niſi et ad obſequium et ad contemptum, libero, et voluntario homine, *did not man freely and voluntarily obey, or contemn them.* (d) *Origen* is alſo copious in this aſſertion, for having cited thoſe words, *and now Iſrael, what doth the Lord thy God require of thee?* He adds, *Let them bluſh at theſe words, who deny that man hath free will;* for, quomodo poſceret ab homine Deus, niſi haberet homo in ſua poteſtate quod poſcenti Deo deberet offerre, *how could God require that of man which he had not in his power to offer to him?* And again, (e) *The ſoul,* ſaith he, *doth not incline to either part out of neceſſity, for then neither vice nor virtue could be aſcribed to it, nor would its choice of virtue deſerve reward, nor its declination to vice puniſhment;* ſed ſervatur ei in omnibus libertas arbitrii, ut in quodcunque voluerit ipſa declinet, *but the liberty of its will is preſerved in all things that it may incline to what it will; as it is written, behold I have ſet before thee life and death.* (f) St. *Auſtin* alſo, from many paſſages in which the *ſcripture* ſaith, *do not ſo, or ſo;* or *do this, or that,* lays down this general rule, ubi dicitur noli hoc, aut noli illud, et ubi ad aliquid faciendum, vel non faciendum in divinis monitis opus voluntatis exigitur, SATIS LIBERUM DEMONSTRATUR ARBITRIUM, (g) *that all ſuch places ſufficiently demonſtrate the liberty of the will;* and this he ſaith againſt them, Qui ſic Gratiam Dei defendunt, ut negent liberum Arbitrium, *who ſo aſſerted the grace of God, as to deny the liberty of the will,* or thought it was ſo defended by him and his partners, as to deſtroy it.

3*dly.* They add, that all God's commands and prohibitions, exhortations and dehortations, all his threats and reprehenſions all his encouragements and promiſes, would be vain and unreaſonable, and all his puniſhments unjuſt and his rewards groundleſs, if man after the fall had not ſtill the liberty to do what is commanded, and forbear what is forbidden. For 1*ſt.* ſaith (h) St. *Auſtin,* Ipſa divina præcepta homini non prodeſſent, niſi haberet liberum voluntatis Arbitrium, quo ea faciens ad promiſſa præmia perveniret; *the divine precepts would profit none, if they had not free will, by which they doing them might obtain the promiſed rewards aſſigned to the doers of them.*

(d) Hom. 11. in Numb. Fol. 113. F.—(e) Lib. 1. in Rom. Fol. 138. B.—(f) Tom. 7. de Gr. and Lib. Arb. c. 2.—(g) Cap. 1.—(h) Ibid. Cap. 2.

These precepts, saith he, *cut off mens excuse from ignorance, or saying I did not this because I did not know it was my duty*; but then *because others*, saith he, *accuse God of being wanting in giving them power to do good, or inducing them to sin*: against these men he cites that known passage of the *son of Sirach*, [*God left man in the hands of his counsel*, si volueris, servabis mandata, *if he would to keep the commandments. He had set before him fire and water, and to which of them he pleased he might stretch forth his hand; he had placed life and death before him, and which he pleased should be given him.*] And then cries out, Ecce apertissimè videmus expressum liberum humanæ voluntatis Arbitrium, *behold here a very plain proof of the liberty of humane will*, or an express in what it consists; and this, saith he, is also evident from all God's injunctions to do and keep his commandments; for quomodo jubet si non est liberum Arbitrium? *For how* (or why) *doth he command, if man hath not free will or power to obey?* This therefore, if St. *Austin* answers pertinently, must be the true import of these men's excuse, that they wanted free will, or power to obey God's precepts; and therefore he inquires *(i) what do all God's commands shew but the free will of man?* Neque enim præciperentur nisi homo haberet propriam voluntatem qua divinis præceptis obediret; *for they would not be commanded, if man had not that freedom of will by which he could obey them*; and therefore in his book *de fide* against the *Manichees*, who denied that man had free will, or that it was, in potestate hominis facere bene, aut male, *in his power to do well or ill*; he makes this an indication of their blindness, *(k)* quis enim non clamet stultum esse præcepta dare ei cui liberum non est quod præcipitur facere, et iniquum esse eum damnare cui non fuit potestas jussa complere; et has injustitias, et iniquitates miseri non intelligunt Deo se adscribere? *For who*, saith he, *will not cry out that it is folly to command him who hath not liberty to do what is commanded, and that it is unjust to condemn him who hath it not in his power to do what is required; and yet these miserable men understand not that they ascribe this wickedness and injustice to God?* Whosoever, saith *(l) Eusebius*, doth industriously pursue, or command, or teach any thing, or exhort any man to obey, or not, to sin, or not; or reproves any for sin, or commends any for doing well, is he not *thereby plainly convinced that he only retains the name of fate, τὸ μὲν ὄνομα καταλιπὼν τῆς ἡμῖν καὶ τῇ αὐτεξουσίᾳ, but leaves the actions to our liberty and our own power?* *(m)* *Clement* of *Alexandria* declares, that *neither praises nor reprehensions, rewards or*

(i) Ibid. Cap. 4.——*(k)* Cap. 10.——*(l)* Præp. Evang. l. 6. c. 6. p. 244.——*(m)* Strom. 1. p. 311. A.

puniſhments are juſt, μὴ τῆς ψυχῆς ἐχούσης τὴν ἐξουσίαν τῆς ὁρμῆς, καὶ ἀφορμῆς, ἀλλ' ἀκουσίου τῆς κακίας οὔσης, *if the ſoul hath not the power of chooſing, or abſtaining, but evil is involuntary;* yea, he makes this the very *(n) foundation of ſalvation, without which there could be neither any reaſonable baptiſm, nor divine ordering of our natures, becauſe faith would not be in our own power.* Sui Arbitrii eſt anima, et in quam voluerit partem eſt ei liberum declinare, *the ſoul,* ſaith *(o)* Origen, *acts by her own choice, and it is free for her to incline to whatever part ſhe will; and therefore God's judgment of her is juſt, becauſe of her own accord ſhe complies with good or bad monitors.* Upon this ſuppoſition, ſaith he, it is *that (p) good men are praiſed, and that God ſaith reaſonably, well done good and faithful ſervant;* and again, *O thou wicked and ſlothful ſervant; that he ſaith to them of the right hand, come ye bleſſed,* &c. *and to them of the left hand, depart from me ye curſed,* &c. *One of theſe two things are neceſſary,* ſaith *(q)* Epiphanius, ἢ γενέσεως ὑπαρχούσης, *either that a neceſſity ariſing from our being born, there ſhould be no judgment,* διὰ τὸ τὸν πράττοντα ἐκ αὐτοῦ πράττειν, *becauſe men act not freely; or if laws be juſtly made by God, and puniſhments threatened to, and inflicted on the wicked, and God's judgments be according to truth, there is no fate; for* διὰ τὸν δύνασθαι ἁμαρτάνειν, καὶ μὴ ἁμαρτεῖν, τὸν μὲν διὰ τὰ ἁμαρτήματα δίκην ἀπ' αἰτεῖσθαι, τὸν δὲ ἔπαινον ἀπεκδέχεσθαι διὰ τὸ ἐν πεπραγέναι, *therefore is one puniſhed for his ſins, and another praiſed for his good works, becauſe he hath it in his power to ſin, or not. For how,* ſaith *(r)* Theodoret, *can he juſtly puniſh a nature,* ἀγαθοῦ τι δρᾶσαι μὴ δυναμένην, ἀλλὰ τοῖς τῆς κακίας πεπεδημένην δεσμοῖς, *which had no power to do good, but was bound in the bonds of wickedneſs.* And again, *(ſ) God having made the rational nature* αὐτεξούσιον, *with power over its own actions, averts men from evil things, and provokes them to do what is good by laws and exhortations,* οὐκ ἀναγκάζει δὲ μὴ βουλομένην τῶν ἀμεινόνων μεταλαχεῖν, ἵνα μὴ παρακινήσῃ τοὺς ὅρους τῆς φύσεως, *but he doth not neceſſitate the unwilling to embrace what is better, that he may not overturn the bounds of nature.* Innumerable are the paſſages of this nature which might be cited from the *fathers;* but theſe at preſent ſhall ſuffice, becauſe ſome of them may be mentioned hereafter.

(n) Ὥστε δὲ βάπτισμα ἔτι ἴσμεν ἀλλ' ἄδηλον ἡμῖν ἡ τῶν φύσεων κατὰ τοῦτο ἐρράπται διανομὴ τὸν βαπτισμὸν τῆς σωτηρίας τὴν ἀκέστιον πίστιν ἐκ ἔχουσα. Strom. 2. p. 363. D. —*(o)* In Num. Hom. 20. Fol. 135. H. —*(p)* In Ep. ad Rom. Edit. Huet. Tom. 2. p. 425, 426. —*(q)* Hær. 16. p. 35. —*(r)* Tom. 4. 269. —*(ſ)* Adv. Gent. Serm. 5. p. 542.

CHAPTER III.

Propounding Arguments from Reason to evince this Freedom of the Will from Neceſſity.

TO proceed, *ſecondly*, to the rational inducements to evince this freedom of the will from neceſſity, or a determination to one, *i. e.* either to good or evil only. I argue,

SECTION I.—*1ſt.* From what I have inſiſted on more largely in the preface to the third diſcourſe, to ſhew that God acts ſuitably to our faculties; to wit, by the illumination of our underſtanding, and by perſuading of the will; for if God work only on the will by moral cauſes, then lays he no neceſſity upon it, ſince moral cauſes have no neceſſary influence on the effect, but move only by ſuch perſuaſions as the will may reſiſt; as when St. *Paul* perſuaded the *Corinthians* to give arms. And whereas too many divines take this for granted, that though God hath laid no neceſſity on man to do evil by his own decrees, yet fallen man lies under a neceſſity of doing evil ſince the fall, by reaſon of that diſability he hath contracted by it to do any thing which is truly good: I have demonſtrated the falſhood of that ſuppoſition, in the ſecond part of that diſcourſe, *Sec.* 5. and ſhewed in *Sec.* 3. of the ſtate of the queſtion in this diſcourſe, that though the evil habits added to our natural corruption do render it exceeding difficult, they do not render it impoſſible for them to do what is good and acceptable in the ſight of God.

SECTION II.—*Argument* 2.—*2dly.* I argue from the received notion of the word; for as (*a*) *Le Blanc* obſerves, according to the common ſenſe of mankind, and the received uſe of ſpeaking, that only is ſaid to be free for us to do; 1. Which it is in our power to do; 2. Which may be done otherwiſe than it is done; and 3. About which there is ground for conſultation and deliberation. Seeing then, *neceſſarium eſt quod non poteſt aliter ſe habere*, that only is neceſſary to be done one way which cannot be done otherwiſe; and that which is thus neceſſary cannot be free, becauſe that only is ſo which may be done otherwiſe. *2dly.* Seeing that is not in our

(*a*) De Lib. Arbit. part. 2. Sec. 29.

power to omit which we are determined to do, nor is it in our power to do that which we are determined to omit; if that be only free which it is in our power to do, or not to do; that evil which through the fall we are determined to do, or that omiſſion of good we are neceſſitated to; and that good which by the divine influx we are neceſſitated or determined to perform, cannot be free; and ſo can neither be blameworthy, or rewardable. And *3dly*. Seeing there can be no rational conſultation or deliberation about thoſe things, which antecedently are either neceſſary or impoſſible; and ſo when perſons are infruſtrable determined to one, that one thing becomes neceſſary; and any other thing is thereby made to them impoſſible; they who are only free in matters about which they can reaſonably conſult and deliberate, cannot act freely in thoſe things which they are thus determined to do, or not do. Moreover, all conſultation and deliberation is in order to choice and election; now choice, or election, in the very nature of it, is of more than one; but there can be no choice of more than one in him who is determined to one, and ſo a conſequent election cannot conſiſt with an antecedent determination to one. If therefore the divine grace in man's converſion unfruſtrably determines him to one; or if the diſability contracted by the fall determines men to chooſe that which is evil only, and to omit that which is truly good; both theſe determinations muſt take away the freedom of mens actions, at leaſt as far as they are worthy of praiſe or diſpraiſe, of reward or puniſhment. For,

1ſt. Either the divine influx leaves men room to chooſe to turn to God, or it doth not; if it doth not, they do not chooſe to turn to God when they are thus converted; if it doth, it cannot unfruſtrably determine them to turn to him, becauſe it leaves it to their choice whether they will turn or not. Again, either this diſability determines lapſed man to what is evil only and ſo to the omiſſion of what is truly good; or it doth not ſo; if it doth not ſo, it leaves him an abililty to do good; if it doth not, he cannot properly be ſaid to chooſe not to do good. In a word, when God calls, invites and exhorts him to chooſe the thing that is good, and to *learn to do well*; when he attempts by threatenings to affright him from continuance in his evil ways, and by his promiſes to allure and to incite him to return unto him; are not theſe things deſigned to engage him to conſider of, and attend to God's exhortations; to conſult and deliberate how he may avoid the evils threatened, and obtain the bleſſings promiſed? But if they lie under an utter diſability of doing what is ſpiritually good, and ſo of obtaining the bleſſings promiſed, to what purpoſe ſhould they deliberate about it? To what purpoſe ſhould they con-

ſider how they may avoid the evil that they do? I conclude therefore this argument with that which (*a*) *Gennadius* delivers as the doctrine of the *church of God*, that though man by the fall hath loſt, vigorem arbitrii, *the vigor of his free will*, non tamen electionem, ne non eſſet ſuum quod evitaret peccatum, nec merito indulgeretur quod non arbitrio diluiſſet; *yet hath he not loſt his choice, leſt it ſhould not be of his choice that he avoided ſin, nor ſhould that be accounted to him for reward which he did not freely put away*; manet ergo ad quærendam ſalutem Arbitrii libertas, ſed admonente prius Deo, et invitante; *there remains therefore yet to fallen man a freedom of will to ſeek after his ſalvation, though God muſt firſt admoniſh and invite him ſo to do.*

Section III.—*Argument* 3.—*Ibid. Le Blanc* adds, that all the actions which proceed freely from us may be ſubject to a command, and by the Law of God or man may be enjoined or forbidden; but this cannot agree to thoſe acts, circa quos voluntas immutabiliter ſe habet, *in which the will is ſo immutably determined that it never can or could do otherwiſe.* So that if this be the caſe of lapſed man, his ſin cannot proceed freely from him, and ſo cannot be reaſonably forbidden; for as (*b*) St. *Auſtin* ſaith, peccati teneri reum quempiam quia non fecit id quod facere non potuit, ſummæ iniquitatis et inſaniæ eſt; *it is the hight of madneſs and injuſtice to hold any perſon guilty becauſe he did not that which he could not do*; as will be farther evident even from the eſſential condition of a law, *viz.* that it be juſt: Thoſe laws being certainly unjuſt which prohibit that under a penalty which a man cannot poſſibly ſhun, or require that which cannot poſſibly be done by him of whom it is required: And the greater is the penalty, the greater ſtill is the injuſtice.—For, 1*ſt.* Juſt laws are the ordinances of wiſdom and right reaſon. Whereas that which commands impoſſibilities can never be required reaſonably or wiſely, (*c*) quis enim non clamet ſtultum eſſe præcepta ei dare cui liberum non eſt quod præcipitur facere? *for who*, ſaith St. *Auſtin*, *will not pronounce it folly to command him who is not free to do what is commanded?* 2*dly.* Juſt laws are inſtituted for the public good, and God hath made this declaration concerning his own precepts, that *he commands them for our good*; but that law which preſcribes impoſſibilities under a penalty upon nonperformance, cannot be inſtituted for the public good, but rather for the greateſt evil to the generality of mankind; who are ſaid to be left to the defect and diſability of their own wills. 3*dly.*

(*a*) De Dogm. Eccl. cap. 21.—(*b*) L. De Duabus anim. c. 12.—(*c*) L. de Fide contr. Man. c. 10.

Good laws do ſhew to a man what is to be done by him, and what is to be ſhunned; but thoſe laws which preſcribe what cannot be done or avoided, cannot direct a man to what he is to do, or what he is to ſhun; and, indeed, who feels not the truth of thoſe words of (*d*) St. *Auſtin*, iniquum eſſe eum damnare cui non fuit poteſtas juſſa complere, *that it is unjuſt to condemn him* as diſobedient *who hath no power to obey*, or to puniſh men for doing evil, though they lie under a neceſſity of doing it, only becauſe they do it willingly, ſeeing they muſt do it willingly, if they do it at all; becauſe they muſt firſt will to do it, and ſo it is as neceſſary for them to be willing, as it is to do it.

SECTION IV.—*Argument* 4.—*Fourthly*, If wicked men be not neceſſitated to do the evil that they do, or to neglect the good they do neglect, then have they freedom from neceſſity in both theſe caſes; and if they be thus neceſſitated, then neither their ſins of omiſſion or commiſſion could deſerve that name; it being eſſential to the nature of ſin, according to St. *Auſtin's* definition of it, that it be an action, (*e*) à quo liberum eſt abſtinere, *from which the ſinner might abſtain.*—Three things ſeem plainly neceſſary to make an action or omiſſion culpable. (*1ſt.*) That it be in our power to perform or to forbear it; for, as *Origen*, and all the *fathers* ſay, ὃδεὶς ἀδύνατον μὴ ποιήσας ψεκτός ἐστι, *no man is blameworthy for not doing what he could not do.* (*2dly.*) That we be obliged to perform, or to forbear it; for where there is no obligation, there can be no tranſgreſſion. (*3dly.*) That we omit that which we ought to have done, or do that which we ought not to have done; now ſeeing, nemo tenetur ad impoſſibile, *no man can be obliged to what is to him impoſſible*, it cannot truly be affirmed that any man ought to do what he never had the power to do, or to leave undone that which he could not ſhun, for then there would be no place for expoſtulation; for chiding or reprehending men on theſe accounts, ſeeing they could not help it. (*f*) *O Jeruſalem! wilt thou not be made clean? When ſhall it once be?* Saith God; to what purpoſe if by the fall they were diſabled even from being willing ſo to be? (*g*) *I will deſtroy*, ſaith he, *my people, ſince they return not from their evil ways*; why, might they anſwer, O thou righteous God, was it ever in our power to turn from them, or convert ourſelves? when, Lord! was it in our *father Adam* before his fall? then ſure we did not need to be converted; Or was it after this fall? alas then were we utterly diſabled from doing this without that ſpecial grace thou haſt not yet been pleaſed to vouchſafe. (*h*) *O Jeruſalem, how oft*, ſaith *Chriſt*,

(*d*) Ibid.—(*e*) Apud Euſeb. Præp. Ev. L. 6. c. 11. p. 287.—(*f*) Jer. xiii. 27.—(*g*) Jer. xv. 7.—(*h*) Luke xiii. 34.

4thly. That *a man's will is something; but the liberty of his will is nothing.* And moſt *proteſtants*, ſaith *(p) Le Blanc*, *deny that after man's fall there remained any liberty in him to do what is morally good.*

5thly. That *(q) he is free to a thing, who may do it if he have the will to do it, and may forbear if he have the will to forbear*; and yet if it be neceſſary that he ſhould have *(r) the will to do, the action is neceſſarily to follow; and if there be a neceſſity that he ſhall have the will to forbear, the forbearing alſo will be neceſſary.* So that according to him, he that hath a will to do, lies under a neceſſity to have that will, and he that hath a will to forbear, lies under a neceſſity to have the will to forbear; his choice being determined to what he ſhall chooſe by precedent neceſſary cauſes. Now is he not under a neceſſity to have the will to forbear what is morally good, who hath loſt his liberty to what is ſo; and is not he under a like neceſſity of willing only what is evil, who, whatſoever he doth, and therefore whatſoever he wills to do, can only do evil?

6thly. He adds, that *(ſ) the neceſſity of an action doth not make the law that prohibits it unjuſt; for it is not the neceſſity, but the will to break the law that makes the action unjuſt; and what neceſſary cauſe ſoever precedes an action, yet if that action be forbidden, he that doth it willingly may juſtly be puniſhed.* And do not they ſay the ſame who make it neceſſary for man in a lapſed ſtate to ſin; that is, tranſgreſs the law of God; and yet add, *(b)* that this hinders not that, quo minus liberè in peccatum feratur, et bonum lege præceptum averſetur et omittat, *his ſinning and omitting the good required by the law is done freely.*

7thly. And laſtly, he aſſerts, that *(c) things may be neceſſary and yet praiſeworthy, and alſo neceſſary, and yet diſpraiſed*; which plainly is the ſame with the doctrine of thoſe men who ſay that, inevitabile non tollit rationem meriti, aut demeriti, *the inevitable neceſſity of an action hinders not the merit or demerit, reward or puniſhment of that action.* And further to complete the parallel, obſerve.

1*ſt.* That ſin having no efficient, but only a deficient cauſe, to lie under an unfruſtrable defect of doing that which is after that defect commanded, and under a like diſability of avoiding that which is afterwards forbidden, is to be determined to and lie under a neceſſity of ſinning, that is, of tranſgreſſing

(p) Negant proteſtantium plurimi poſt peccatum in homine manſiſſe liberum arbitrium reſpectu boni moralis. *Le Blanc, de Lib. Hom: Arb. circa bonum Morale, Par. 2. Sec. 43.*

(q) Bramh. p. 651.——*(r)* Bramh. p. 651, 650, 666.——*(ſ)* Bramh. p. 678.——*(b) Le Blanc, ib. Sec. 56.*——*(c)* Br. p. 679.

theſe laws, becauſe it is to lie under a neceſſity of being thus deficient.

2*dly*. That though it ſeemeth certain, that this neceſſary defect is *ab extrinſeco*, from an external cauſe, it being, ſaith St. *Auſtin*, Poena Peccati, *the puniſhment of ſin*, and ſo the action of the judge; it being, ſaith Biſhop *Davenant*, the reſult of God's *arbitrary imputation when he was free, if he had pleaſed to do otherwiſe*; it being, 3*dly*, a defect immediately reſulting from the action of others, the tranſgreſſion of *Adam*, that is, of one perſon, and the birth of all men from him, and without any other requiſite than that of being born; yet were it *ab intrinſeco*, from an internal cauſe, as blindneſs, deafneſs, diſability to ſpeak, is in them who are born blind, deaf or dumb, it muſt be ſtill as inevitable as the defect is in theſe inſtances; and lapſed man thus born, muſt be as much diſabled by it, as he could be from any extrinſic cauſe whatſoever; and therefore ſeeing by it he lies under as great neceſſity of being thus defective as he who is determined by an extrinſic cauſe to be ſo; and that extrinſic neceſſity is allowed to render the action of him who lieth under it unculpable, it muſt be likewiſe thus with him who lies under the like neceſſity from an intrinſic cauſe immediately reſulting from his birth.

3*dly*. Obſerve, that it is the ſame thing as to my obedience or diſobedience to have a diſability by nature, as to have it from the ſubſtance or matter of which I am compoſed; becauſe by having it from the ſin of my nature before I had a being, I come into the world as much diſabled as I could be by the other, from the performing due obedience, or the avoiding diſobedience to the laws of God.

4*thly*. Obſerve, that it is the ſame thing as to my eternal intereſt to have no free will at all, as to have none in reference to the conditions on which that intereſt depends; and therefore it is no great difference betwixt the opinion of theſe men and that of Mr. *Hobbs*, that the one deſtroys the liberty of all our actions, and theirs only deſtroys our liberty in ſpiritual and moral actions; ſeeing both equally deſtroy our liberty of chooſing life eternal, and of avoiding everlaſting death.

Section II.—With theſe we may compare the *fate* aſſerted by the *Stoicks* and by many others; for though they talk more than others of the τὸ ἐφ' ἡμῖν and the αὐτεξούσιον, *the things we have in our power, and the power we have over ourſelves*; yet all this at the laſt amounts only to an αὐτεξούσιον ἐξ ἀναγκῆς, *a liberty of doing what muſt be done out of neceſſity*: for all the liberty they allow to the will of man is this, that he may freely do what if he doth refuſe to do, fate will compel him to do; or may refuſe to do what if he would do, fate will compel him to leave undone. This they explain by the ex-

ample of a dog *(d)* tied to a cart's tail; he may follow without being drawn, but if he doth not, he muſt follow by being drawn. Τὸ αὐτὸ δὴ καὶ ἐπὶ τῶν ἀνθρώπων καὶ μὴ βουλόμενος γὰρ ἀκολουθήσει ἀναγκασθήσονται πάντως εἰς τὸ πεπρωμένον εἰσελθεῖν. *And this alſo is the caſe of men, for if they will not follow fate, they ſhall by all means be neceſſitated to come under the laws of fate.* Their wiſe man, ſaith *(e)* Seneca, *doth nothing unwillingly*: Neceſſitatem effugit quia vult quod ipſa coactura eſt. *he avoids neceſſity by doing willingly what otherwiſe ſhe would compel him to do*; and this is the plain import of the prayer of *(f)* Epictetus out of Cleanthes, *lead me, O fate,* to that to which thou haſt ordained, *that I may follow willingly: for if I do not follow ſo, I ſhall be compelled to do it.*

2*dly*. This neceſſity, ſay they, proceedeth from external and antecedent cauſes; as either: 1*ſt*. The eternal decree of God diſpoſing all things to happen as they do. *(g)* Omnia certâ, et in æternum dictâ lege decurrunt, *all things,* ſaith Seneca, *follow by a certain law eſtabliſhed from eternity*; Olim conſtitutum eſt quid gaudeas quid fleas, *it is of old ordained at what we ſhall rejoice or weep.* *(h)* Fata nos ducunt, *we are led by fate*; and the firſt law of fate is this, ſtare decreto, *that God will ſtand to his decree,* and not be moved from it by prayers or ſacrifices. If any man doth profitably uſe them, Id ipſum quoque in fato eſt, *it is alſo his fate to uſe them.*— Accordingly *(i)* the concourſe of cauſes, ſaith Mr. Hobbs, *whereof every one is determined to be ſuch, may well be called the decree of God in this reſpect, that they were all ſet and ordered by the eternal cauſe of all things, God Almighty.* Or, 2*dly*. being an eternal ſeries of cauſes upon which all effects depend, *(k)* ordinem rerum fati æterna ſeries rotat; cauſa ex cauſa pendet, *the eternal courſe of fate turns about all things,* ſaith Seneca, *one cauſe depends upon another.* It is, ſay all, *(l)* an *immutable ſeries of cauſes, by virtue of which thus knit to one another, all things are produced; or a fatal neceſſity, by virtue of which whatſoever happens flows from a continuation of cauſes.* Now here obſerve with Biſhop Bramhall,

(d) Liber ined. apud Menaque in illud Stoicorum apud Laert. καθ' εἱμαρμένην δὲ φέρει πάντα γινέσθαι. l. 7. p. 459.

(e) Ep. 54.

(f) "Ἄγε με——τοῦ ἡ πεπρωμένη ὑποδεῖ τοῦτο καὶ τὰ ἐμοὶ εἶμι διατεταγμένα ὡς ἕπομαι γὰρ ἑκὼν τὰ δὲ γὰ μὴ θέλω κἂν κακὸς γένωμαι ἕπομαι. Enchirid. p. 33.

(g) De Provid. c. 5.——*(h)* Natural. Qu. c. 36, 37.——*(i)* Br. p. 665.——*(k)* Ubi ſupra.

(l) Immutabilis cauſarum cohærentium ſeries, Sen. ad Helvid. c. 8. Fatalis quædam neceſſitas una, quicquid accidit, id ex cauſarum continuatione fluxiſſe dicitur. Cic. de Nat. D. l. 1. n. 30, 39. De Div. l. 1. n. 126. De Fato, n. 20. Plut. de Pl. Philoſ. l. 1. c. 27, 28. De Stoic. Repugn. p. 1056.

1*ſt*, That *(m)* "it is not much material whether they aſcribe this neceſſity to God's decrees, or to the ſtars, or to a connexion of cauſes, ſo as they eſtabliſh neceſſity; for neceſſity upon what ground ſoever it be eſtabliſhed renders the doom of all the ſame." Either they muſt run into this abſurdity, that the effect is determined, the cauſe remaining undetermined; or elſe hold ſuch a connexion of cauſes as the *Stoicks* did.

2*dly*. That whereas they ſay the *Stoicks* took away liberty and contingency, but they allow them; as this is falſe as to their notion of liberty joined with neceſſity, ſo is it little to the purpoſe, ſince they allow it only in actions which will do us no good as to our ſpiritual and eternal intereſts, depriving men without that grace God hath decreed not to afford to reprobates, of liberty to chooſe what is ſpiritually good; for ſurely men thus determined to one, that is, to do evil only, have only the liberty to chooſe by what actions they will incur damnation.

Now the natural reaſon of mankind induced the *heathen philoſophers* to condemn this doctrine of fatal neceſſity upon theſe ſeveral accounts.

SECTION III.—1*ſt*. That it fundamentally deſtroyed the liberty of humane actions, and left nothing in our power; for no man can be ſaid, *(n)* ἀυτεξουσίως ἐνεργεῖν, *to act freely, who by external cauſes is neceſſitated to act, or not to act;* and they, ſaith, *(o) Cicero*, who introduce an eternal ſeries of cauſes, ii mentem hominis voluntate liberâ ſpoliatam neceſſitate fati devinciunt, *they rob the ſoul of its liberty, and leave us nothing in our own power;* Nam nihil eſſet in noſtra poteſtate ſi res ita ſe haberet. *It is the moſt ridiculous of all things*, ſaith *(p) Oenomaus, to ſay* τὸ καὶ ἐπὶ τοῖς ἀνθρώποις τι εἶναι, καὶ εἱμαρμένην εἶναι ἧττον εἶναι, *that any thing is in the power of man, and yet that there is a connexion of cauſes;* for this therefore, ſay they, deſtroys the liberty of our deſires, choice; and conſequently of our actions, becauſe it introduceth an antecedent and external cauſe on which they depend, as the effect upon the cauſe; for a cauſe being that, *(q)* Quæ id efficit cujus eſt Cauſa, *which produceth the effect.* A cauſe which neceſſitates the action, renders the effect neceſſary; and when the effect depends on my appetite, will, deſire and choice, muſt lay the like neceſſity on them. And whereas the *patrons* of fate would ſometimes own, that they did many things willingly, but added, that *(r)* μετὰ τοῦτο αὐτὰ γένεσθαι καθείμαρτο, *they were determined by fate to will them*, and ſo their very will

(m) P. 692, 693.——*(n)* Simpl. in Epict. p. 23.——*(o)* De Fato, n. 16.——*(p)* Ibid. n. 7.——*(q)* Ibid. n. 26.——*(r)* Diog. apud Euſeb. Præp. Ev. l. 6. c. 11. p. 266. B. D.

was, περιλαμβάνον ὑπὸ τῆς εἱμαρμένης, *involved in, or contained under the decree of fate.* This fate, say they, can no more consist with the liberty of the will, than *sweet with bitter, white with black, cold with heat;* for as those things are said to be done by fate, ἃ καὶ ἑκόντων καὶ ἀκόντων ἡμῶν πάντως γίνεται, *which are certainly done whether we will or no:* So those things are said to be done, παρ' ἡμᾶς, *by our will,* ἃ διὰ τὸ σπουδάζειν ἡμᾶς καὶ ἐνεργεῖν ἐπὶ τέλος ἔρχεται, *which are brought to pass by our study and labor, and only through our sloth and negligence are left undone.*

2*dly*. That if our actions did proceed from such a fate, no man could deserve praise or dispraise, reward or punishment, for any of his actions; for *hence,* saith *(s) Cicero, it follows that our actions and choice is not in our own power;* ex quo efficitur ut neque laudationes justæ sint, nec vituperationes, nec honores, nec supplicia; *whence it follows, that there is nothing in our actions which justly can deserve praise or dispraise, reward or punishment.* If such a fate should be allowed, saith *(t) Alcinous,* τὸ ἐφ' ἡμῖν οἰχήσεται, καὶ ἔπαινοι, καὶ ψόγοι καὶ πᾶν τὸ τοιοῦτοις παραπλήσιον, *our liberty is destroyed together with praise and dispraise, and every thing that is like to it. They,* saith *(u) Simplicius, who take away,* τὸ ἐφ' ἡμῖν *our liberty,* ἅτοι καὶ τῆς ἀρετῆς καὶ τῆς κακίας ψυχικῆς διαφορὰς ἀναιροῦσι, *they take away the natural difference between vice and virtue, and leave no place for praise or dispraise; for to praise and honor men,* saith *(x) Oenomaus, for being good, or bad out of necessity, is as absurd;* ὡς εἰ τοὺς μὲν καλοὺς τὰ σώματα ἔχοντας, καὶ γεραιοὺς, τοὺς δὲ αἰσχροὺς ψέγοι καὶ κολάζοι, *as if a man should praise and honor them for having handsome bodies, and dispraise and punish them for being deformed.* And lastly, these very men, saith *(y) Alexander Aphrodisiensis,* by exhorting men to use discipline and study, and by leaving volumes to instruct young men how to live, and condemning others who, ἃ τὰ προσήκοντα δρῶσιν, *do not things convenient, or what they ought to do, avert the necessity of fate,* συνιγωγὰς δὲ κατὰ φύσιν ἡμῖν ὁ πάρεστιν τὸ αὐτεξούσιον, *and established the natural liberty of the will.*

3*dly*. This doctrine of fate, say they, leaves no place for repentance, or for accusing of ourselves, or others; whereas, saith *(z) Diogenianus,* when we do any thing without deliberation, πολλάκις μετανοοῦμεν, *we frequently repent, and blame ourselves for our rashness;* and when we see others act in like manner, *we pronounce them offenders,* ὡς ἐφ' ἡμῖν ὄντων τῶν τοιούτων, *as believing these things are in our own power.*

(s) Ibid. n. 39.—*(t)* De Phil. Plat. c. 26.—*(u)* P. 29.—*(x)* Apud. Euseb. Ibid. p. 260. D.—*(y)* Ibid. p. 272.—*(z)* Alex. Aphrod. Ibid.

4*thly*. They add, that were this ſo, God could not juſtly puniſh men for their iniquities, they being only the reſult of unavoidable neceſſity; for thus they who are puniſhed plead their cauſe in *(a) Oenamaus*, with *Jupiter* and *Apollo*, ἢ δίκαια ποιεῖς ὦ Ἀπολλον, *thou dealeſt not with us juſtly, Apollo; thou doeſt not righteouſly puniſh us who have not offended; and why doth Jupiter himſelf ἡ τῆς ἡμετέρας ἀναγκῆς ἀναγκη, the impulſive cauſe of our neceſſity, puniſh us rather than himſelf who hath impoſed upon us this neceſſity. Ceaſe, Jupiter, to be angry, ἔστι γαρ ὃ πέπρωται κ τοῦτο προστέταχλαι ποιεῖ ὁ σὸς εἱρμὸς ἡμεῖς δὲ πρὸς τοῦτον οὐδὲν ἐσμεν, for that is only done which fate, and the ſeries of cauſes ordered to be done, and we are not able to reſiſt. We juſtly ſay to you (b)* Oh ye Gods that you permitted us not to be good; and not only ſo, ἀλλὰ κ ἐκελεύσασθε εἶναι πονηρὲς, *but ye have alſo laid upon us a neceſſity to be evil.* Note,

2*dly*. That this fate was brought into the church by the *(c) Colobarſians*, the followers of *Bardeſanes*, and the *Priſcillianiſts*, and before them by the *(d) Marcionites*; who abſtained from matrimony on this opinion, that nature was evil by reaſon of the evil matter of which we were compoſed; and this doctrine, ſaith *Clemens* of *Alexandria*, they learned from the *philoſophers*, to all whom it was common *(e)* fato adſcribere converſationes hominum, *to aſcribe the actions of men to fate.* Now the doctrine of the *chriſtians* is this, ſaith *(f) Juſtin Martyr*, that nothing is done or ſuffered, καθ' εἱμαρμένην ἀκκording *to fate*, ἀλλὰ κατὰ μὲν προαίρεσιν ἑκαστον κατορθοῦν, ἢ ἁμαρτάνειν; *but that every man doth good or evil according to his own free choice.* And in this they all agree for theſe reaſons,

1*ſt*. Becauſe no man can be worthy of puniſhment for what he was made, and cannot alter: *No man*, ſaith *(g) Juſtin Martyr, would be worthy of reward and praiſe*, οὐκ ἀφ' ἑαυτῆ ἠδόμενος τὸ ἀγαθὸν ἀλλὰ καὶ τοῦτον γινόμενος, *who doth not of himſelf chooſe to be good, but is made ſuch; nor if he be wicked, can he be juſtly puniſhed*, οὐκ ἀφ' ἑαυτῆ τοιοῦτος ἐστ, ἀλλ' οὐκ δυνάμενος εἶναι ἕτερον παρ' ὃ ἐγεγόνει, *as being not ſuch of himſelf, and being not able to be otherwiſe than as he was born. God made us ſo that we ſhould be good not by nature, but by our own free will and purpoſe; (h)* nihil enim laudis eſt id eſſe à quo te mutari

(a) Apud Euſeb. ibid. p. 260. B.——(b) Ibid. D.——(c) Auguſt. Hær. 15.

(d) Ὁ μὲν ἀπὸ Μαρκίωνος φύσιν κακὴν εἰ τὸ ὕλης κακῆς. Strom. 3. p. 431. 15. Παρ' ὃν (φιλοσόφων) τὴν γένεσιν κακὴν εἶναι ἀνάγκῃ ἐμπεσόντες οἱ ἀπὸ Μαρκίωνος καὶ αὐτῷ ἰδίῳ δόγματι ἐφιλοσόφησαν. Ibid. D.

(e) Hær. 70.——(f) Apol. 1. p. 45.——(g) Apol. 1. p. 81. B.——(h) Recogn. 1. 9. Sec. 4.

naturæ neceſſitas non ſinat; *for it is not praiſeworthy to be ſuch as the neceſſity of nature forceth thee to be.* So *Pſeudo Clemens.*

2*dly.* That a neceſſity of ſinning would free men from all fault, as doing nothing of their own accord, nor being ſo much the cauſe of their actions, as he who laid this neceſſity upon them. Thus (a) *Juſtin Martyr* argues, *if all things flow from fate,* ὅτι τὸ ἐφ' ἡμῖν ἴσχι ὅλως, *and we have no freedom of will,* οὔθ' ὅτως ἀποδεκτὸς, οὐδ' ἑτέρως μεμπτέος, *neither is one to be approved, nor another blamed:* Again, *if mankind hath not power by his free choice to avoid evil, and to chooſe the good* ἀναλόγιον ἔχι τῶν ἔπων ὅπωτε πράττωμεν; *he is unblameable whatſoever he doth.* (b) *Origen,* in his diſſertation againſt fate, declares that the aſſertors of it do, ἀπολύειν πάντος ἁμαρτήματος, (c) *free men for all fault, and caſt the blame of all the evil that is done upon God; and that this is a doctrine,* ἀναιρῶν τὸ ἐφ' ἡμῖν, *which ſubverts our liberty,* καὶ διὰ τῦτο, *and by that all vice and virtue, all praiſe and diſpraiſe.* (d) Euſebius declares *that this opinion,* τὸς μὲ πᾶν ἁμαρτάνοντας ἀπολύει, ὡς μηδὲν τῶν ἀφ' ἑαυτῶν ἐξ οἰκείας γνώμης διαπεπραγμένους, *abſolves ſinners, as doing nothing on their own accords which was evil, and would caſt all the blame of all the wickedneſs committed in the world upon God, and upon his providence; if that were admitted by the aſſertors of this fate, whether he himſelf did neceſſitate them to do theſe things, or ordered matters ſo that they ſhould be conſtrained to do it by ſome other cauſe.* See the like arguments in *Epiphanius's Hær.* 16. *p.* 35.

3*dly.* They add, that this opinion renders all commands, admonitions and exhortations not to do evil, or to do good, uſeleſs; he who is thus admoniſhed, being inſtructed by it, to reply after this manner, (e) τί μοι ὦ ἄνθρωπε νεθθετεῖς, *to what end doſt thou admoniſh me, O man, when fate hath foreſtalled me, and not left it in my power to change my mind?* τί οὖν διατάττεσθαι πρὸς ἃ οὐκ ἐξεσμεν ἐφ' ἡμῖν προαιρεῖσθαι δυνάμεως; *To what purpoſe therefore is it to ſtrive after that which I have not the power to deſire or will, unleſs alſo it be my fate thus to will?* That men lie under no neceſſity from God's foreknowledge, [which was of old the chief argument of the *fataliſts*, eſpouſed of late by Mr. *Hobbs*, and is ſtill made the refuge of the *predeſtinarians*] *may be thus proved,* ſaith (f) *Origen, becauſe the prophets are exhorted in the holy ſcriptures to call men to repentance, and to do this in ſuch words, as if it were unknown whether they would turn to God, or would continue in their ſins; as in thoſe words*

(a) Apol. 2 p. 80.——(b) Apud Euſeb. Præp. Ev. l. 6. c. 11. p. 281. B.——(c) P. 287. A.——(d) Præp. Ev. l. 6. c. 6. p. 251. per Tot. and p. 252.——(e) Euſeb. Ibid. p. 253.——(f) Apud Euſeb. ibid. c. 11. p. 289 B. C.

of (g) Jeremiah, *perhaps they will hear and turn every man from his evil way*, &c. *and this is said, not that God understood not whether they would do this or not*, ἀλλ' ὁιονεὶ τὸ ἰσορρόπιον τῶν δυνάμεων γίνεσθαι δεικνὺς; *but to demonstrate the almost equal balance of their power so to do, and that they might not despond or remit of their endeavors by an imagination that God's foreknowledge laid a necessity upon them*; ὡς ἐκ ὄντος ἐπ' αὐτοῖς τῷ ἐπιστρέψαι, καὶ αὐτὴ αἰτία γένηται τῶν ἁμαρτημάτων, *as not leaving it in their power to turn to him, and so was the cause of their sin.*

4*thly*. They argue from the deportment of men towards them who offend out of neceſſity, allowing this as a ſufficient excuſe that they could not do otherwiſe. *You would not, or puniſh bad men*, εἰ μὴ ἐπ' αὐτοῖς ἦν καὶ ἡ κακία καὶ ἡ ἀρετή; *if vice and virtue were not in their power.* And *if men*, ſaith Chryſoſtom, *do thus pardon their fellow men when they are neceſſitated to do a thing* (i) τῷ δὲ ὑπὸ εἱμαρμένης πολλῷ μᾶλλον συγγινώσκειν ἐχρῆν *much more ſhould this be done to men compelled by fate to do what they do; for if it be abſurd to puniſh them who by the force of barbarians are compelled to any action, it muſt be more ſo*, τὸν ὑπὸ δυνατωτέρας δυνάμεως καταναγκαζόμενον οἴκτην διδόναι, *to puniſh him who is compelled by a ſtronger power.*

5*thly*. They add, that if fate obtain, then the divine judgment muſt be overthrown; for *they*, ſaith (k) *Origen, who take away*, τὸ ἐφ' ἡμῖν, *this liberty, take away with it praiſe and diſpraiſe, and good and evil actions, with them a future judgment, and all threats againſt and puniſhment of offenders, and all the promiſes made, and the rewards annexed to a life of holineſs*, οὐδὲν γὰρ ἔτι τούτων εὐλόγως ἔσαι γινόμενον; *for upon this ſuppoſition none of theſe things will rationally be done. If fate be eſtabliſhed*, ſaith (l) *Euſebius*, οἰκήσεται φιλοσοφία, οἰκήσεται καὶ εὐσέβεια, *philoſophy and piety are overthrown; there can be no religion, no praiſe for perſons ſtudious of virtue, no blame of men addicted to the greateſt impiety, all theſe things depending*, ἐκ αὐτοπροαιρέτου μελέτης καὶ ἀσκήσεως, ἀλλ' ἐκ τῆς τῶν ἄστρων ἀνάγκης *upon the neceſſity introduced by the ſtars, and not upon meditation and exerciſe proceeding from our own free choice.*

(g) Chap. xxvi. 3. xxxvi. 3.——(h) Legat. pro Chriſt. p. 27.——(i) De Fato Orat. 3.——(k) Orig. apud Euſeb. Præp. Ev. l. 6. c. 11. p. 281. C. D.——(l) Ibid. c. 6. p. 242. D. p. 243. A.

CHAPTER V.

Shewing that these late notions, concerning the Liberty or rather Servitude of the Will of lapsed Man, were generally condemned by the Primitive Christians.

THIS will be evident from these following considerations.

SECTION I.—*1st.* That they place the freedom of the will from necessity amongst the doctrines, quæ per prædicationem apostolicam manifestè traduntur, *which were manifestly delivered to the church by the preaching of the apostles, and by ecclesiastical tradition.* Ἡμεῖς, *we christians,* saith *(a) Justin Martyr, do not think as do the* Stoicks, *that all things are done according to fate;* ἀλλὰ κατὰ μὲν προαίρεσιν ἴσμεν κατορθοῦν, ἢ ἁμαρτάνειν; *but that every man doth well or ill according to the freedom of his will or choice. (b) Origen* speaks thus, Est et illud definitum in Ecclesiastica Prædicatione omnem animum esse rationabilem liberi arbitrii, et voluntatis; *this also is defined by ecclesiastical tradition, that all souls are rational, and have free will and choice.* Whence we may gather, that they are not subject to necessity so as to be compelled to do good or evil; for we are under no necessity to do well or ill. And though there is in the rational soul a power to do evil, *it is not evil upon that account,* saith *(c) Didymus Alexandrinus; but because she will freely use that power;* οὐ δι' ἡμῶν μόνον ἡ δόξα αὕτη, ἀλλὰ καὶ πάντων ἐστὶ φθεγγομένων τὰ περὶ τῶν λογικῶν ζώων φιλοσοφούντων, *and this is not only ours, but the opinion of all who speak Orthodoxly of rational beings. (d) Theodoret* having established this doctrine of the liberty of man's will from necessity, and his power to choose good or evil by reason, and by the suffrage of the holy *Scriptures,* concludes thus; ταῦτα καὶ ἐδιδάχθημεν, καὶ διδάσκομεν, *thus have we* (christians) *been taught by our ancestors, and thus we teach.* St. *Austin* lays down this as the true definition of sin, *(e)* peccatum est voluntas retinendi, vel consequendi id, quod justitia vetat, et unde liberum est

(a) Apol. 1. p. 43.—*(b)* De princip. in Proem.—*(c)* Ed. Combef. p. 28.—*(d)* Adv. Græcos, Serm. 5. p. 542, 543, 548.—*(e)* Lib. de Duab. Animab. 11, 12.

abſtinere; *ſin is the will to obtain or retain that which juſtice forbids, and from which it is free for us to abſtain.* Whence he concludes, that *no man is worthy of diſpraiſe or puniſhment*, qui id non faciat quod facere non poteſt, *for not doing that which* he *hath no power to do*; and that *if ſin be worthy of diſpraiſe* and *puniſhment, it is not to be doubted*, tunc eſſe peccatum eum et liberum eſt nolle. *Theſe things*, ſaith he, *the ſhepherds ſing upon the mountains, and the poets in the theatres, and the unlearned in their aſſemblies, and the learned in the libraries, and the doctors in the ſchools*, et Antiſtites, in ſacris locis, et in orbe terrarum genus humanum, *(f) and the biſhops in the churches, and mankind throughout the whole earth.*—Yea *this*, ſaith he, *is ſo manifeſt*, nulla hinc doctorum paucitas, nulla indoctorum turba diſſentiat, *that it hath the univerſal conſent of the learned and unlearned.* *(g)* *Gennadius*, in his account of *eccleſiaſtical doctrines*, lays down this for one, that *no man periſheth by the will of God*; ſed per ſeipſum electione Arbitrii, ne ingenuitatis libertas atque poteſtas ſemel homini attributa, ad ſervilem cogatur neceſſitatem, *but only by himſelf, and his own free choice, leſt the free choice, liberty and power once granted to man, ſhould be reduced to a ſervile neceſſity.*

SECTION II.—*2dly.* This will be ſtill more evident from what St. *Auſtin*, with the concurrence of all the *ancient fathers*, have ſaid in confutation of the *Manichees* who taught theſe three things.

1ſt. That *there were two principles, the one good, and the author of good, the other evil, and the author of evil.*

2dly. That *the God of the law was not the true God, and that therefore the Old Teſtament was to be rejected.*

3dly. That *ſin aroſe not from the free will of man, but from the ſubſtance of matter, and ſo ſome ſouls were wicked not by choice, but by nature.* Now againſt this wicked hereſy St. *Auſtin* urgeth many arguments, in which he hath the ſuffrage of the *ancient fathers.*

And *(1ſt)* he lays down theſe as certain and indiſputable *(h)* rules, *viz.* de quo reſiſtere non valente quiſquam quidpiam mali fecit juſtè damnari nullo modo poteſt, *that no man can juſtly be condemned for doing that evil which he was not able to reſiſt; for all men*, ſaith he, *will pronounce without any heſitation*, nihil iſtos omninò peccaſſe, *that theſe men have done no evil. For if ſouls be ſo compelled to act*, ut reſiſtendi poteſtas nulla ſit, non peccant, *that they have no power to reſiſt, they ſin not.* If therefore, as *Le Blanc* ſaith, *the reformed teach*

(f) De Vera Rel. c. 14.—*(g)* Cap. lvi.—*(h)* Lib. de Duab. Anim. c. 10.

men are so depraved by the fall, ut non possint nisi malè agere, *that they cannot but do evil*; they offend not in so doing.

2dly. This he propounds as a thing manifest, *(i)* non peccare animas ex eo quod non sunt tales quales esse non possunt, *that no souls offend in not being such as they cannot be*: Seeing then they who cannot do what is truly good, cannot be good; it must be also manifest that if the souls of lapsed men cannot do what is truly good, they offend not in not being good.

3dly. He asserts, *that no man is worthy of dispraise, or punishment*, *(k)* quid id non faciat, quod facere non potest, *for not doing that which he cannot do*: and *this*, saith he, *will be owned by every man who consults*, secreta conscientiæ suæ, legesque divinas penitus naturæ insitas apud animam, *the secrets of his conscience, and the divine laws written in his heart.* Whence also it must clearly follows, that lapsed men cannot be worthy of dispraise or punishment, for not doing that good they cannot do.

4thly. His fourth rule is this, *(l)* Ex eo quod non accepit nullus reus est, *no man is guilty for not having that which he hath not received*: and his inference this, *that no man can duly blame another for being deficient*, quia non ultra esse accepit, *where he hath no power to go farther; since he owes only what he hath received, and cannot exceed the bounds set him*: If then man by the fall hath lost all power of doing good, and hath not since received strength to do it, this deficiency cannot be his guilt. Now in these rules the *ancient fathers* exactly accord with him; for we have heard already from *Justin Martyr*, *Pseudoclemens*, *Origen*, *Eusebius* and *Epiphanius*, that a necessity of sinning frees men from all fault, for that which he cannot avoid, or for being that which he could not cease to be *(b) Origen* lays it down as a most certain rule, *that no man can be blameworthy for not doing what he cannot do*; and that as for *Judas himself*, οὐκ ἂν δι' ὃ προσῆπτο αὐτῷ προπέτειαν εἰ ἀπαναλῦσαι προδόντα ἦν, *he could not have been blamed had he been a traitor out of necessity, and could not have been like the rest of the apostles.* *Methodius*, in answer to *Origen*, saying that the flesh makes the soul to sin, replies, *(c)* εἰ αὐτὴν τὴν σάρκα ἔλεγε μὴ δύνασθαι ὑποτάσσεσθαι τῷ νόμῳ τοῦ Θεοῦ, *that if he said this flesh could not be subject to the law of God, no man could be blamed for theft or adultery*, &c. *by a just judge*, ἀδυνάτου ὄντος τῆς σαρκὸς ὑποτάσσεσθαι τῷ νόμῳ τοῦ Θεοῦ, *the flesh not being able to be subject to the law of God.* And *(d) Pseudo Justin* to that question, (how God requiring us to

(i) Lib. de Duab. An. c. 12.——*(k)* Ibid.——*(l)* De lib. Arb. l. 3. c. 13, 16.——*(b)* Apud Euseb. Præp. Ev. l. 6. c. 11. p. 256.——*(c)* Apud Epiph. Hær. 64. n. 31. p. 577.——*(d)* Qu. 103. and Resp. p. 458.

fulfil the law, and not ſin, which is beyond our ſtrength, could puniſh men for tranſgreſſing it; it being manifeſt, that ὁ τὰ ὑπερ δύναμιν μὴ ποιήσας ἐπεὶ εἰσιν ἀδύνατα ὑπαρχει ἀνεύθυνος, *that no man is criminal for not doing that which is beyond his power, and therefore is to him impoſſible)* anſwers, that *God condemns us not for not doing what is impoſſible, but for not willing to do what is poſſible;* τοῖς γὰρ δυνατοῖς, καὶ ἐφ' ἡμῖν ἐστιν ἡ ἔπαινος, ἢ ὁ ψόγος γίνεται, *for praiſe or diſpraiſe belongs only to things poſſible, and which are in our power to do or not; and that we all offend,* διὰ τὸ μὴ μιρεῖσθαι, καὶ ὰ διὰ τὸ μὴ δύνασθαι, *not becauſe we cannot, but becauſe we will not do what we ought to do.* Add to this what hath been before cited from *Irenæus*, declaring, that our *Lord* and his *apoſtles could have no reaſon to require us to do good, if it were not in our power to do what they exhort us to:* From *Tertullian*, ſaying, that *God would not have given a law to him who had it not in his power to obey it:* From *Origen*, inquiring, *how could God require that of man which he had not in his power to offer to him?* and that of *Theodoret*, that *God cannot juſtly puniſh a nature which hath it not in his power to do good, but is bound in the bonds of wickedneſs.*

2*dly*. St. *Auſtin* lays down this as the true definition of ſin, *(e) That it is the will to do that from which we have the liberty to abſtain; for*, ſaith he, *(f) if men*, libero ad faciendum, et non faciendum, motu animi careant, ſi denique his abſtinendi ab opere ſuo poteſtas nulla conceditur, peccato teneri non poſſunt, *want the free motion of the will to do, or not to do, or if they have not the power to abſtain from what they do, they cannot be guilty of ſin; for if a man cannot do otherwiſe, he ſinneth not. (g) Acknowledge*, ſaith he, *that ſin muſt be free from neceſſity*, non quia homines non poſſunt, ſed quia nolunt ſervare legem, *and muſt be done, not becauſe men cannot, but becauſe they will not obſerve the law; and hence thou wilt diſcern the riſe of all ſin, and the diſtribution of puniſhments.*— Accordingly we have learned from *Origen*, that the ſoul doth not incline to either part out of neceſſity, becauſe then neither vice nor virtue could be aſcribed to it. *God*, ſaith *(h) Hilary, hath permitted to every man*, libertatem vitæ ſenſûſque *the liberty of life and judgment*, non neceſſitatem in alterutrum affigens, *laying them under no neceſſity of doing good or evil*, ut præmium ſibi voluntatis bonitatis acquireret, *that he might be rewarded for the goodneſs of his will.*

And again, *(i) God*, ſaith he, *hath permitted to every man the liberty of chooſing and doing what he will*, et ob id uniuſ-

(e) L. cont. Fortun. Man. p. 165.——*(f)* L. de fide contr. Man. c. 44.——*(g)* De Actis cum Felice Man. l. 2. c. 5.——*(h)* In Pſ. 21. p. 662.——*(i)* In Pſ. 119. p. 968, 969.

cujusque aut pœna, aut præmiis afficietur electio, and *for this reason shall every man be punished, or rewarded for his choice.* God, saith *(k)* St. *Basil, loves them who do what is right, not from necessity but virtue. Now virtue,* saith he, *ariseth,* ἐκ προαιρέσεως, καὶ οὐκ ἐξ ἀνάγκης, *from choice, and not from necessity. For this cause,* saith *(l) Chrysostom, hath God given thee free will,* ἵνα μὴ ἔχῃς ἐγκαλεῖν τῷ Θεῷ, ὡς ἀνάγκην ὑπθεὶς, *that men may not accuse God as being bound under a necessity of doing evil. Man,* saith *(m)* St. *Cyril Alexandria hath a free inclination to what he will choose to do,* καὶ ἀνάγκης ἐλεύθερον τὸν ἐφ' ἑαυτῷ ἔχοντα, *and a freedom from necessity in what he will turn himself unto; that so, and not otherwise the good may be worthy of praise and reward, and the wicked may be justly punished. The devil* saith *(n) Cyril of Jerusalem, suggests to thee a thought of fornication, if thou will, thou admittest of it, if thou will, thou rejectest it;* εἰ γὰρ καὶ ἀνάγκην ἐπαγόμενος, καὶ τινὰ ἕνεκα τῆς πονηρᾶς ἐπιμελείας ὁ Θεὸς; *for if thou didst lie under a necessity of whoring, why hath God prepared hell? If* saith *(o) Macarius, the bodies of christians should have been made immortal, the world beholding* τὸ παράδοξον τῦ πράγματος *the strangeness of the thing, would have been converted to good,* ἀνάγκῃ τινὶ, ἀλλ' ἐκ ἐκουσίας γνώμης, *not by their own free will, but by a kind of necessity, and therefore God to preserve the liberty of man's will, suffered their bodies to die, that it might be in their choice to turn to good or evil; for man is not bound to do evil,* ἀνάγκῃ τινὶ, *by any necessity, but hath a liberty,* τὸ γενέσθαι σκεῦος ἐκλογῆς, *to become a vessel of election and life, and they who are acted by the holy spirit,* ἐκ ἀνάγκην τινὰ κινούμενοι, *are not held under any necessity, but have a liberty to turn themselves, and do what they will in this life.*

3dly. St. *Austin* offers to prove to *Felix* the *Manichee,* ē divinis Scripturis, *from the divine scriptures, that man hath the freedom of his will;* atque inde peccare quemque si velit, non peccare si nolit, *and therefore that every man sins if he will, and sins not if he will not.* Now that all the *fathers* accord with him in this, that the holy *scriptures* do ascribe to man this freedom of the will, hath been largely proved; and to the passages already cited from them, may be added a large discourse of *Origen,* in his *Philocalia,* where he confirms this from variety of demonstrative arguments from the holy *scriptures. (p)* St. *Basil* saith, *there is a manifest demonstration of the free will of man in those words of* Isaiah, *if you will, and if you will not,* &c, whence it is manifest that *all his hap-*

(k) Tom. 1. Quod Deus non est Auth mali, p. 362. D.—— *(l)* Hom. 34. in Cor. p. 330.—— *(m)* Contr. Jul. l. 8. p. 265.—— *(n)* Catech. 4. p. 31. D.—— *(o)* Hom. 15. p. 96. B. C. D.—— *(p)* Tom 2. p. 289.

pineſs and puniſhment, ἐν τῇ ἐφ' ἡμῖν ἤρτηται, *depends on our free will. Hearken not to them,* ſaith *(q) Cyril of* Jeruſalem, *who falſely interpret that of the apoſtle, if what I would not that I do; but remember him who ſaid, if ye be willing and obedient, and if you will not,* &c. *There is not an order of ſouls,* κατὰ φύσιν ἁμαρτωλῶν, *who ſin or do good by nature,* ἀλλ' ἐκ προαιρέσεως ἀμφοτέρα; *but both proceed from our own free will. (r) Sin,* ſaith he, *is an evil proceeding from our own free will;* ὅτι γὲ ἐκ προαιρέσεως ἁμαρτάνομεν; *for that we ſin by our own free choice the prophet teacheth,* Jer. ii. 21. Eccl. vii. 30. As for the ſecond part of this aſſertion, that the freedom of the will is, εἰς ὁπότερα, *to good or evil, to ſin if we will, or not to ſin if we will not,* they perfectly accord with him, declaring that there is no true liberty where there is not, poteſtas ad utrumlibet, *a power to do both;* where we are not, actionum noſtrarum Domini, *maſters of our own actions;* that God hath given us in reſpect of what is good or evil, αὐτόνομον διανοίαν, *a mind that is a law unto itſelf,* αὐτοκρατορικὴν κίνησιν, *a ſelf commanding motion,* αὐτεξούσιον γνώμην, αὐτοδέσποτον τὴν προαίρεσιν, *a free council, a ſelf commanding purpoſe,* ἐλεύθεριον ῥοπὴν, *a free turn,* προαίρεσιν εἰς ἄμφω μερίζουσαν; τὸ ἐπ' ἀμφω βαδίζον, *a power to go or turn both ways;* with many other expreſſions of a like nature which will occur under their proper heads, and leave no room for doubting in this caſe; eſpecially if we conſider,

1*ſt.* That they make this power neceſſary both to vice and virtue; thus *(w) Juſtin* declares, that no actions of men would be praiſeworthy, *if he had not the power,* ἐπ' ἀμφότερα τρέπεσθαι, *to turn to either of them. (x) Macarius* ſaith, that if we were δετῆς φύσεως, *of a nature bound, we ſhould neither be capable of honor and glory, or of hell and puniſhment, both theſe being prepared,* τῇ τρεπτῇ φύσει τῇ δυναμένῃ ἀποφύγειν τὸ κακὸν, καὶ τρέψαι εἰς τὸ ἀγαθὸν, καὶ δεξιὸν μέρος, for *a mutable nature which can fly from evil, and turn to what is good and right. (y) Athanaſius proves that man hath free will,* δύναται γὰρ ὡς πρὸς τὰ καλὰ νεύειν ὅτω καὶ τὰ καλὰ ἀποχρέφεσθαι, *becauſe he can incline to what is good, or decline from it.* And this is ſo agreeable to the light of nature, that *(z) Cyril* of *Alexandria introduceth* Porphyry, *placing the freedom of man in this, that he hath* εἰς ἀρετὴν ἐλευθερότητα καὶ ἑκούσιον τὴν ἐκ τοῦ αἱρεῖσθαι, *the freedom to chooſe vice or virtue; this being,* ſaith he, *neceſſary, that he may be capable of praiſe or reprehenſion, honor or diſhonor, rewards or puniſhments.*

(q) Catech. iv. p. 31. A. B.—*(r)* Catech. ii. p. 5. B. C.—*(w)* Apol. 2. p. 46. A.—*(x)* Hom. 27. p. 166.—*(y)* Orat. contr. Gent. p. 5.—*(z)* Contra. Jul. l. 3. p. 79.

2*dly*. They add, that by reaſon of this free will which God hath given him, he hath it in his power to believe, or not, as we have heard from *Irenæus*, and *Clemens* of *Alexandria*, to be, or make himſelf a veſſel of election, or of wrath, ſaith *Macarius*; and, Ipſe ſibi cauſa eſt, *he of himſelf is the cauſe*, (a) *Irenæus*, *why he becomes good corn or chaff*, ἑκάστου ἡμῶν ἑαυτὸν δικαίωντος, ἢ ἐμπαλιν ἑαυτὸν ἀπειθῆ κατασκευάζοντος, *every one rendering himſelf righteous, or diſobedient*, ſaith (b) *Clemens* of *Alexandria*; (c) St. *Baſil* ſaith, that *every man may*, ἐκ τῆς ἑαυτῆ προαιρέσεως ἢ σπερμα ἅγιον εἶναι, ἢ τὸ ἐναντίον, *of his own free will be either a holy ſeed, or be the contrary*. *God*, ſaith (d) *Pſeudo Juſtin*, is not the cauſe that we are good, or, wicked, ἀλλ' ἡ προαιρεσις, *but our own choice, by which*, κατέσησεν ἡμᾶς κυρίως, καὶ τῆς ἀγαθῆς ἡμᾶς εἶναι ἢ κακῆς, *he hath put it into our own power to be good or bad*. And in his anſwer to the ninth queſtion, *we have received*, ſaith he, *from God*, (e) *the power of acting, or not acting*, πράττειν μὲν τὰ δίκαια, καὶ πράττειν μὴ τὰ ἄδικα, *to do things righteous, and to forbear what is unrighteous; when therefore we act thus*, δικαίως μὲν στεφανούμεθα, *we are duly crowned; but when we transfer this power to what is evil, or neglect to do what is good* δικαίως κολαζόμεθα, *we are duly puniſhed; we are therefore juſtly crowned or puniſhed*, διὰ τὸ ἐφ' ἡμῖν, *for what we freely chooſe*. *Chriſt*, ſaith (f) *Chryſoſtom*, *ſpake many things of the kingdom, and of hell*, καὶ τὴν ἑφ' ἑκάτερα δύναμιν ἐπεδείξατο ἐν τῷ κολάζειν τὸς ἁμαρτάνοντας, καὶ ἐν τῷ τιμᾶν τὸς κατορθοῦντας, *and ſhewed that we had power to chooſe either of them, by puniſhing ſinners, and honoring them that do well; For*, ſaith he, (g) κύριοι ἡμεῖς ἐσμεν καὶ τοῦ ἑνὸς καὶ τοῦ ἑτέρου, καὶ τοῦ εἰς γέενναν ἐμπεσεῖν, καὶ τοῦ βασιλείας ἐπιτυχεῖν, *we have it in our power to chooſe this, or that, to fall into hell or enjoy the kingdom*. And ſure theſe things muſt be ſufficient to convince us that theſe *fathers* believed nothing of the doctrine of *abſolute election* and *reprobation*, or of that miſerable ſervitude of the humane will by reaſon of the fall of man, which theſe men do ſo much inſiſt upon.

3*dly*. St. *Auſtin* argues againſt the doctrine of the *Manichæans* from the reaſonableneſs of the divine precepts, *it being folly to command him who hath not power to obey*; and in this I have ſhewed that *Irenæus*, *Clemens* of *Alexandria*, *Origen*, *Euſebius*, *Epiphanius* and *Theodoret*, accord fully with him: To which add that full paſſage of (h) *Cyril* of *Alexandria*, *if men were good, or evil in their manners*, ὅτε τὰ βούλοιτο

(a) L. 4. C. 9.——(b) Strom. 3. p. 453.——(c) In 14. Eſai. To. 2. p. 250.——(d) Reſp. ad Qu. 8.——(e) P. 396, 397.——(f) To. 5. p. 554. lin. 27.——(g) To. 3. ſerm. 14. in 1 Cor. p. 249. lin. 40.——(h) Contra Julian. l. 4. p. 118.

φρονεῖν τε καὶ δρᾶν, ἡγῶν τὰ αἰσχίω μετὸν ἀψοῖς, *when they could neither think, or do better, or worſe, we muſt abſtain from praiſing the good, or reprehending the wicked; all the admonitions of fathers to their ſons will be,* εἰκαῖον τι ῥῆμα, *a vain thing; all the inſtructions of youth, will be ſuperfluous,* καὶ ῥαψῳδημα κενὸν, *a vain trifle; and we muſt take away all laws,* εἰ μὴ γὰρ ἑκάστῳ μέτεσεν ἣν ἂν βέλοιτο τῦ βίυ διάτλειν ὁδὸν, *for if every man hath it not in his power, to chooſe what way of life he would, but hath* δυσδιαφευκτὸν, καὶ ἀνεξίτητον ἐπὶ τῷδε δεσμὸν, *an indiſſoluble and inevitable tie to this or that, farewell all laws, or whatſoever elſe is profitable. (i) Maccarius* adds, that *a law is given,* τῷ δυναμένῳ τραπῆναι εἰς ἀμφοῖερα τὰ μέρη, *to him that can turn to both parts,* i. e. obey or tranſgreſs it; δεδῆ γὰρ φύσει νόμος ὁ κεῖται, *but no law can lie againſt him who is bound by nature.*

4*thly. (k)* St. *Auſtin* diſputes againſt the doctrine of the *Manichees,* from the equity of the divine judgment, declaring that if men did not ſin voluntarily they would be judged unjuſtly; for, *if God,* ſaith he, *had not given free will,* judicium puniendi nullum juſtum eſſe poſſet, nec meritum rectè faciendi, nec præceptum divinum ut ageretur pœnitentia de peccatis, *there could be no juſtice in puniſhing the offender, nor any reward for well doing, nor any divine precept requiring men to repent of their ſins; for neither the wages of good or evil can be duly given to him,* qui aut bonus aut malus neceſſitate fuerit inventus, non voluntate, *who was good or evil, not out of freedom but neceſſity; nor is any man to be blamed at all who doth not freely do evil.* And in this we have ſeen the agreement of *Origen* and *Euſebius,* and the words now cited from him *(l) Tertullian, Irenæus, Clemens* of *Alexandria* and others who are of the ſame judgment. *God hath given to man,* ſaith *(m) Tatian, freedom of will,* ὅπως ὁ μὲν φαῦλος δικαίως κολάζηται δι' ἑαυτὸν γεγονὼς μοχθηρὸς, *that bad men may be juſtly puniſhed, as being wicked from themſelves; and that good men may be praiſed,* κατ' ἀυτεξούσιον, *who freely do comply with the will of God. God always preſerved the liberty of the will in man,* ſaith *(n) Irenæus,* ut juſtè damnentur qui non obediunt ei, quoniam non obedierunt, et qui obedierunt, et crediderunt ei, honorentur incorruptibilitate; *that they might juſtly be damned for their diſobedience who did not obey him, and that they who believed and obeyed, might be honored with incorruptibility.* And *Athenogaras* proves

(i) Hom. 26. p. 165. D. 166. A. B.—*(k)* L. De Fid. cont. Man. c. 8. L. Contr. Fortun. Man. p. 167. Vide eundem de lib. Arb. l. 1. c. 1. l. 2. c. 1. 19. l. 3. c. 17. L. De vera Rel. c. 14.——*(l)* Tertul. contr. Marcion. l. 2. c. 6.——*(m)* Contra Gent. p. 146. C.——*(n)* L. 4. c. 29.

to the Emperors *Antoninus* and *Commodus*, that man is, ἀυθαίρετον, *free of himself to chooſe virtue or vice*; for, *neither*, ſaith he, *would you honor the good, or puniſh the wicked, εἰ μὴ ἐπ' αὐτοῖς ἦν καὶ ἡ κακία καὶ ἡ ἀρετή, if it were not in their power to chooſe either. God*, ſaith *(o)* St. *Jerom*, *hath framed us with free will*, nec ad virtutes, nec ad vitia neceſſitate trahimur; alioquin ubi neceſſitas eſt, nec damnatio, nec corona eſt; *nor are we neceſſarily drawn to vice or virtue; for where there is neceſſity there is neither condemnation nor crown.* And again, *God*, ſaith he, *hath given us freedom of mind*, ut viveret unuſquiſque non ex neceſſitate, ſed ex voluntate, ut virtus haberet locum, *that every man might act from freedom, not from neceſſity, that ſo there might be place for virtue.*

5*thly.* St. *Auſtin* argues againſt the doctrine of the *Manichees* from the duty of repentance; *for*, ſaith he, *(p) it is manifeſt to all that it is profitable to repent of our ſins; now I deſire to know what perſons muſt repent, ſeeing I know it can be the duty*, neque illius qui malè facere, neque illius qui benè facere non poteſt, *neither of him who cannot do evil, nor of him who cannot do good; for that repentance which profits*, malè feciſſe pœnitentem, et benè facere potuiſſe teſtatur, *teſtifies that the penitent hath done ill, when he might have done well*; and with this argument *Alexander Aphrodiſienſis* accords, and *(q) Clemens* of *Alexandria* adds, that *if there be no free will*, πῶς τῷ πρὸτε ἀνίσῳ μετάνοια δι' ἣν ἄφεσις ἁμαρτιῶν; *where is that repentance of the unbeliever by which he obtains remiſſion of his ſins?*

6*thly.* *(r)* St. *Auſtin* ſaith, the *Manichees* held that the *nation of darkneſs waged war with God, before the foundation of the world, and that in this war*, nos, hoc eſt, animas quas modo indigere liberatore manifeſtum eſt commixtas eſſe omni malo, et morti implicita, *we*, that *is, the ſouls which now want a deliverer, were blended with all evil, and entangled or detained in death.* Now againſt this abſurd imagination St. *Auſtin* argues, that this *(ſ) renders God cruel, in being willing to ſend the ſoul into ſuch miſeries*; and therefore he inquires of *Fortunatus*, Quare hanc animam ad miſerias, ad errorem, ad iſta quæ patimur miſit? *Why did he ſend the ſoul into the world to be ſubject to thoſe miſeries, that error, and thoſe evils which we ſuffer?* He alſo introduces the ſoul thus expoſtulating the caſe with God, and pleading in its own excuſe, Quid feci? Quid commiſi? Apud te fui, integer fui, nullâ labe contaminatus fui, tu me huc miſiſti, *(t) What have I done, or committed? I was with thee, I was upright, and undefiled by*

(o) To. 2. L. 2. Adv. Jovin. F. 26. 1.——*(p)* L. 2. De actis in Fel. Man. p. 515.——*(q)* Strom. 2. p. 363.——*(r)* L. contr. Fortun. Man. c. 1. p. 162.——*(ſ)* P. 172, 173.——*(t)* P. 168, 169.

any ſtain, thou ſenteſt me thither. Cum ergo noveris neceſſitatem quâ his oppreſſus ſum, quâ reſpirare non potui, cui reſiſtere non potui, quid me accuſas quaſi peccantem? *ſince then thou knoweſt the neceſſity with which I am oppreſſed, from which I can have no reſpite, and which I am not able to reſiſt, why doſt thou accuſe me for ſin?* Some ſmall reſemblance of this mad doctrine of *Manes* was found in that opinion of *(u) Origen*, that *the ſouls of men had ſinned in heaven* (ſaid he, in *Adam* ſay others) *and therefore were united to ſuch bodies as were the clog and priſon of the ſoul, and that the fleſh laid upon it a neceſſity of ſinning;* which he endeavored to prove from the ſame ſcriptures, which theſe men uſe to prove that man, ſince the fall, lies under a neceſſity of doing evil only. Now there be three advantageous differences betwixt this opinion of *Origen*, and that of theſe *Decretaliſts*.

1*ſt*. That he made the ſouls to ſuffer for their perſonal ſin alone; they make them ſuffer for another's ſin, or for a thing impoſſible, *viz.* a perſonal ſin committed by them when they were no perſons.

2*dly*. His puniſhments were medicinal and purgative, and ſo deſigned for their eternal good, whereas the puniſhment inflicted on the poſterity of *Adam* for his fall, are, in moſt perſons, according to their doctrine, only a ſad preface to eternal puniſhments.

3*dly*. He was ſo merciful as to aſſert and believe that after theſe ſouls had ſuffered in theſe bodies for ſome time, they ſhould at laſt be ſaved and admitted to the enjoyment of God, whilſt theſe men leave the generality of them infallibly to fail of ſalvation, and obnoxious to eternal miſery. And yet againſt this and other doctrines of *Origen* allied to it, the *fathers* argue from thoſe grounds which do as manifeſtly deſtroy the neceſſity of ſinning they aſſert, and the foundation of it, *viz.* the imputation of the ſin of *Adam* to all his poſterity.

For 1*ſt*.*(v) Methodius* ſpeaks thus, *If*, as *Origen* ſaith, *the Soul for Sin was united to the Body*, πῶς διὰ τοῦτο ἡμαρτανὸν ὃ μὴ ἦν μηδέπω, *how did they ſin by that which yet was not.*

Anſwer. (w) Even as the wills of all men ſinned in *Adam* when as yet they were not? And becauſe *Origen* attempted to prove his doctrine from thoſe words of the *Apoſtle*, *I am carnal, ſold under ſin.* He aſks him how he could reconcile his ſenſe of theſe words *with the liberty of the will?* ἐφ' ἡμῖν γὰρ καὶ τὸ πιστεῦσαι κεῖται, καὶ τὸ μὴ πιστεῦσαι, *(x) for it lies in our power to believe or not;* ἐφ' ἡμῖν, *it is in our power to amend our actions or to ſin;* ἐφ' ἡμῖν, *we are free to do good or*

(u) Section 3.—*(w)* Apud Epiph. Hær. 64. n. 4.—*(w)* N. 46.—*(x)* Ibid.

evil; for that which hath not ἐξουσίαν αὐτοδέσποτον, *(y) a self commanding power of chooſing what courſe of life it would lead,* ὅπως ἰδίως ἢ τιμηθῇ ἢ ψεχθῇ, *ſo that it may be honored or blamed for what is properly its own, muſt neceſſarily be exempted from all fault.* 3*dly.* He adds, *that according to the doctrine of* Origen, *neither ſoul nor body could be judged; for if the ſoul,* ſaith he, *be placed before the judgment ſeat, it will plead that ſin proceedeth not from me,* ἀλλ' ἀπ' ἐκείνου τοῦ φθαρτοῦ καὶ γηίνου σώματος, *but from that corruptible and earthly body to which thou didſt unite me; and ſince I quitted it, I neither whored, nor had any carnal luſtings; and the Body might ſay,* ὅτι ἐκ ἐγω ἥμαρτον, ἀλλὰ ἡ ψυχή, *I ſinned not, but the ſoul, for ſince that was ſeparated from me, I have done no evil;* and he concludes that both theſe pleas were made, εὐλόγως, *rationally,* and yet it is manifeſt that all ſouls united to bodies ſince the fall of *Adam,* might plead thus.

2*dly.* Their ſecond argument againſt this doctrine of *Origen,* is this, that whereas God bleſſed man, created *male and female,* and ſaid unto them, *increaſe and multiply,* &c. This doctrine turns God's bleſſing into a curſe, *(z)* Jam enim non erit benedictio ſed maledictio ſecundum Origenem; *for, according to* Origen's *doctrine, it will not be a bleſſing, but a curſe,* ſaith *Epiphanius; for how,* ſaith *Theophilus* of *Alexandria, is the marriage bed undefiled,* ſi anima vitiis circundatur, *if by it the ſoul is ſurrounded with vice? Then Moſes ſinned in praying that God would multiply the ſeed of Iſrael, and make them a thouſand times more; ſeeing this was to pray,* ut animarum Catervæ in Cœlo peccantes Iſraelitici populi gentem conderent, *that the nation of the Jews ſhould be made up of ſouls that had ſinned in heaven, and that they might increaſe,* animarum ruinis, *by the ruin of ſouls; whereas he ought rather to have prayed,* ne propter vitia melioris ſubſtantiæ, vilior natura conderetur, *out of regard to the corruption enſuing to the better part that the viler body might not be produced. Yea, why,* ſaith he, *doth* David *pray thus, the Lord bleſs thee out of Zion, that thou mayeſt ſee thy childrens children,* Si animarum jactura juſti viri augetur genus, *if the offspring of the juſt were to be increaſed by the loſs of ſouls? Or why doth God ſay by his prophet, if thou hadſt hearkened to my precepts, thy ſeed ſhould have been as the ſand, and as the duſt of the earth? For they who obſerve God's precepts,* Non debent accipere præmium animarum ruinas de Cœlo quæ alligata corporibus ſobolis eorum incrementum multiplicent, *ought not to receive as their reward, the ruin of ſouls to in-*

(y) N. 55.—*(z)* Apud Hieron. To. 2. Ep. ad Joh. Hieroſ. F. 57. Lit. F.

creaſe their offspring. And again, *were this ſo, increaſe and multiply would be no bleſſing to* Adam *and* Eve, Cum cauſa peccati maledictionem potius mereretur, *ſince that which is the cauſe of ſin ought rather to be deemed a curſe. And if theſe things be ſo, why doth St.* Paul *ſay, I will that the young women marry, and breed children; for then they muſt do this, not for the order of generation,* ſed propter pœnas animarum, *but for the puniſhment of ſouls; which far be it from us to believe.* Si enim propter peccata in Cœlis præcedentia, ad terras miſſæ ſunt animæ, ut corporibus ligarentur, *for if ſouls were ſent from heaven to be united to bodies for their preceding ſins,* Paul *lied when he ſaid marriage is honorable, and the bed undefiled; nor can the ſame thing be a benediction, and a puniſhment.* Now the ſin of *Adam* being the cauſe of all the ſins of his poſterity, and they having all ſouls ſent pure from heaven into thoſe bodies, by the ſole union to which they inſtantly become ſinful and corrupted, and moſtly lie under a neceſſity of doing evil to their inevitable ruin, it may with much more truth and certainty be ſaid, that ſuch a generation turns God's bleſſing into a curſe, endangers ſouls, and increaſeth poſterity by the loſs and ruin of them. *Cyril,* the ſucceſſor of *Theophilus,* in his *ſee,* and alſo in his attempts againſt this doctrine of *Origen,* declares in his commentary on thoſe words of St. *John, (z) this is the true light.*

1*ſt.* That according to his opinion, it would be unjuſt in God to require of the ſoul thus united to the body, that it ſhould not ſin, it being thereby placed, ἐν θολώσει ἁμαρτίας, *in the defilement of ſin;* which is more ſadly the caſe of the poſterity of Adam, lying under a neceſſity to do evil.

2*dly.* That *(a) then God promiſing to* Abraham *that his ſeed ſhould be multiplied as the ſtars of heaven, promiſed him only an ignoble rout of damned perſons, and alien from all virtue* (as by theſe men the generality of the ſeed of *Adam* are ſuppoſed to be) καὶ οὐχὶ μᾶλλον εὐλογίας μέτοχον σπέρμα, *and not rather a ſeed partaking of a bleſſing.*

3*dly.* That *(b) according to St.* Paul, *we are only to be puniſhed or rewarded for what we have done,* διὰ τοῦ σώματος, *by the body,* ἀλλ' οὐδὲ πρεσβύτερον τῆς γενέσεως ἔγκλημα ζητηθήσεται, *nor will any fault antecedent to the body, be charged upon it;* and therefore not the ſin of *Adam.*

4*thly.* That *(c)* St. *Paul* teacheth *that death reigned over them who had not ſinned after the ſimilitude of* Adam's *tranſgreſſion; which,* ſaith he, *cannot be according to the opinion of* Origen (much leſs according to them who ſay that we all per-

(z) P. 79.—*(a)* P. 82.—*(b)* P. 83.—*(c)* P. 84.

sonally sinned in *Adam*;) *for then where will they be found who have not thus sinned?*

Fifthly. That *Christ by saying* concerning the blind man, *(d) neither hath this man sinned, nor his fathers, said what is to be interpreted of the time preceding their nativity,* καὶ ὃν ὅτε οὐδέπω ἐγεννήθησαν μηδὲ ἡμάρτησαν, *when being not yet born, they had not sinned;* πῶς γὰρ ἡ μὴ ὑφεστῶσα καὶ ἁμαρτεῖν δύναιτο; *for how can the soul sin that did not exist?* (Add, or that soul which had no being when *Adam* sinned?)

Moreover they condemn *Origen's* opinion concerning the *resurrection, not of the same body,* on this score, *(e)* that *it was unjust that one body sinning another should be punished;* and must it not be more unjust that one *Adam* sinning all mankind should be punished? Against his other opinion, *(f)* St. *Jerome* thus disputes; *if it be an offence to be born of humane bodies,* quomodo Isaac, Sampson et Johannes Baptista de repromissione nascuntur, *how were Isaac, Sampson and John the Baptist born by promise?* And if it be no offence to be thus born, it can be no offence to be born of lapsed *Adam;* if the cause of vice and virtue be not, as he saith, *(g) in the seed, but in the will of him that is born.* If he could not sin by the body, as *Methodius* saith, who yet was not; neither could men sin by the soul which yet was not. If, as he saith, they who act intemperately cannot be worthy of reprehension by a just judge, ἀδύνατος ἔχρωσε τῆς σαρκὸς ὑποτασσέσθαι τῷ νόμῳ τοῦ θεοῦ, *if the flesh could not be subject to the divine law,* neither can the sons of *Adam,* lying under the same disability by reason of the flesh, be subject to reprehension. In a word, *(h) Epiphanius* truly blames *Origen* and *John* of *Jerusalem,* for saying that *the image and similitude of God was lost in man after the expulsion of* Adam *out of paradise;* and yet according to the doctrine of these men this must be a most certain article of faith.

Section IV.—Now be it so that St. *Austin,* to defend himself against himself, renounced in his discourses against the *Pelagians* most of those things which he had said in confutation of the *Manichees;* yet seeing the things he had then said were evidently the voice of nature and by his own confession *the voice of every man's conscience, and that which learned and unlearned poets and orators and civilians, heathens and christians* did unanimously own; seeing the *christian fathers* who lived before him, in his time, and after him, and equalled or much excelled him in learning and judgment, said constantly the same things,

(d) Ibid.—*(e)* Hieron. ad Pam. Tom. 2. f. 62. E.—*(f)* Hieron. ad Pam. Tom. 2. f. 61. K.—*(g)* Ibid.—*(h)* Apud Hieron. Tom. 2. f. 57, 58, 59.

and never thought fit to renounce one tittle of any thing they had thus ſaid, or ever excepted, as he did afterwards, the caſe of *infants*, or *original ſin*; it is manifeſt that his innovations and diſcord from his former, and better ſelf in this manner, ought not to be regarded in oppoſition to the conſtant ſenſe, and the concurring judgment of all theſe *fathers* of the *church*; eſpecially if we conſider,

1*ſt*. That he hath been able to ſay nothing in anſwer to ſome of the arguments produced by him in confutation of the *Manichees, viz.* (1*ſt*.) To the arguments taken from the divine precepts, the *Moſaical* precepts, do *this* and *do not that*, being given to fallen man, and therefore if it be, as he ſaith, *folly* and *injuſtice* to lay them upon him who hath no power to do what is commanded or omit what is forbidden, it cannot conſiſt with divine equity, to lay theſe precepts upon fallen man, had he no power of himſelf, and no aſſurance of divine aſſiſtance to enable him to do them. Such, 2*dly*, is his argument taken from the duty of repentance; for if that teſtifies that *the penitent hath done ill when he might have done well*, when was it that the poſterity of *Adam might have done well* before they were his poſterity? But then they were not; if after, then if they contracted the guilt of *original ſin*, they had done ill, when they were not able to do well.

2*dly*. That the exceptions which he makes to ſome of his own rules, and the anſwers he attempts to make to ſome of his own arguments are vain, falſe and abſurd.

Thus when in defenſe of his definition of ſin, that *it is the will to do that from which we have the power to abſtain*; he ſaith, that he defined that which was only ſin, and not that which is alſo, pœna peccati *the puniſhment of ſin*. He ſpeaks a contradiction to himſelf, and to the plaineſt reaſon, it being evident that what is properly ſin, can never be the puniſhment of ſin; for (*i*) *all puniſhment*, ſaith he, *being from God, muſt be juſt*; et bonum eſt omne quod eſt juſtum, peccatum ergo quod eſt pœna peccati erit peccatum et bonum et juſtum, *and whatſoever is juſt is good; that ſin therefore which is the puniſhment of ſin, muſt be a good and a juſt ſin*. Moreover, all puniſhment inflicted by God, is the action of a juſt judge, proceeding from his holy will; whereas ſin can never be the action of God, or iſſue from his holy will. By ſin all men are worthy of puniſhment; but no man can deſerve puniſhment for being puniſhed. By puniſhment ſome ſatisfaction is made for ſin; but no man can make ſatisfaction for a paſt ſin by another ſin. 2*dly*. Whereas he adds, *that this penal neceſſity of ſinning conſiſts well with the nature of original ſin*;

(*i*) L. Retract. c. 26.

this may be *sufficiently* confuted from his own words, that *(k) the defect which is called sin, if it seized on a man against his will,* rectè injusta pœna videretur quæ peccantem consequitur, et quæ damnatio nuncupatur, *the punishment which follows the sinner, and is styled damnation, might rightly be esteemed unjust:* seeing therefore original sin is a disease necessary, and more inevitable than a fever, and comes upon us before we can will any thing; the punishment and damnation inflicted for it cannot, according to this principle, be just. *Lastly.* Whereas, he says *it is natural and well appointed,* ut malum meritum prioris naturæ sequentis sit, *(l) that the ill desert of a former sin should be the nature of the following;* this is very absurd from his own principles. *For if,* as he says, *no man is wise, valiant, or temperate with the wisdom, valor or temperance, of another,* aut justus justitiâ alterius quisquam efficitur *or righteous with the righteousness of another:* how comes he to be made willing, with the will of another, or sinful with the sin of another? Especially when he not only adds, that *(m) no nature can be corrupted by the vice of another,* nullo adjunctio vitio suo, *without an addition of a sin of its own; and if it could be so,* injustè vituperaretur, *it would unjustly be blamed on that account.* But proveth this; *(1st.)* *Because,* *(n)* nemo debet quod non accepit, ex eo igitur quod non accepit nemo reus est, *no man owes what he hath not received, and so no person can be guilty for the want of that original righteousness* he never did or could receive. *2dly. Because,* si homo ita factus est, ut necessariò peccet, hoc debet ut peccet, *if man be so made that he necessarily sins, he owes sin as a debt to nature; and then when he sins,* quod debet facit, *he does only what he ought to do, which yet it is wickedness to say.* In a word he saith, since no man is compelled to sin by his own nature, or by the nature of another, restat ut propriâ voluntate peccetur, *it remains that every one sins by his own proper will,* ὑπὲρ τὸν ἄνθρωπον.

(k) De vera Rel. c. 14.— *(l)* De Lib. Arb. l. 2, c. 19.—*(m)* L. 3. c. 13, 14.—*(n)* Ibid. c. 16.

DISCOURSE V.

CONCERNING THE PERSEVERANCE OF SAINTS.

CHAPTER I.

The State of the Queſtion.

FOR the better ſtating of this queſtion, it will be uſeful to premiſe that which is granted on both ſides; for by that it will be eaſy to diſcern,

1*ſt*. That many of thoſe ſcriptures, which are produced to prove the doctrine of the ſaints perſeverance, do not reach the point; they proving only that they who do thus perſevere are preſerved by divine aſſiſtance, and not that God hath abſolutely engaged to afford them that aſſiſtance which will unfruſtrably preſerve them.

2*dly*. That many of the arguments produced to confirm this doctrine, are inconſiſtent with the foundations on which alone they ground that doctrine.

SECTION I.—*1ſt.* Then we own that they who are preſerved to ſalvation, are ſo preſerved *(a) by the power of God through faith*; and that they who are thus kept are *(b) kept by Chriſt*, he alone being able *(c) to keep them unblamable*; but then we deny that God hath abſolutely promiſed to keep them by his power from making ſhipwreck of this faith; or that *(d) the juſt man who lives by faith*, ſhall never *draw back to perdition.*

2dly. We own that God hath engaged his faithfulneſs, that all who do not wickedly depart from him, ſhall never be forced from him by the power of any adverſaries; for *(e) none ſhall ever be able to pluck them out of his hands*, not death itſelf; for *(f) the gates of Hades ſhall not prevail againſt them*; not perſecutions, or the moſt fiery trials. He who requires us to be faithful to the death, being obliged in equity and honor to enable us with *chriſtian* patience to bear them; for *(g) he is ſo faithful that he will not ſuffer us to be tempted above what we* (in this fallen ſtate) *are able, but will with the temptation* (ſo far) *make a way to eſcape that we may be able to bear it*; ſo *that* we may triumphantly cry out, *(h) who ſhall ſeparate us from the love of God which is* (ſhewed to us) *in*, i. e. *through Chriſt Jeſus? Shall tribulation, or diſtreſs, or perſecution, or famine, or nakedneſs, or peril, or ſword? nay in all theſe things we* (who continue in his love) *are more than conquerors, through* (the aſſiſtance vouchſafed by) *him that loved us.* And after ſuch happy experience of the divine aſſiſtance, *I am perſuaded*, ſaith the *Apoſtle, that neither* (fear of) *death, nor* (hope of) *life, nor* (evil) *angels, nor principalities, nor powers* (perſecuting us for Chriſt's ſake) *nor* (the) *things* (we endure at) *preſent, nor* (the) *things* (we may ſuffer for the time) *to come, nor height* (of honor) *nor depth* (of ignominy) *nor any other creature* (or thing) *ſhall be able to ſeparate us from the love of God which is* (vouchſafed to us) *in* (and through) *Chriſt Jeſus our Lord*; but then the ſame God requiring them who were come to *the city of the living God, the heavenly* Jeruſalem, *and to the general aſſembly, and church of the firſt born who are written in heaven* to *look diligently, μη τις, leſt any of them fall from the grace of God, and to hold faſt that grace by which alone they can ſerve God acceptably, becauſe our God is* (to them who do fall from it) *a conſuming fire*, Heb. xii. 15, 29. and to take heed *leſt there ſhould be in any of them an evil heart of unbelief in departing from the living God*; and that for this reaſon that

(a) 1 Pet. i. 5.—*(b)* Jud. i. 24.—*(c)* 1 Tim. i. 19.—*(d)* Heb. x. 38, 39.—*(e)* John x. 28, 29.—*(f)* Matth. xvi. 18.—*(g)* 1 Cor. x. 13.—*(h)* Rom. viii. 35, 39.

they could be made partakers of the bleſſings of Chriſt only on this condition, that they *held faſt the beginning of their confidence* (or expectation) *ſteadfaſt to the end*, Heb. iii. 12, 14. That *they continue rooted and grounded in the faith, and be not removed away from the hope of the goſpel*, Col. i. 23. Seeing he bids them who were already in grace, and had received *(i) like precious faith with them*, to *beware leſt being led away by the error of the wicked, they fall from their own ſteadfaſtneſs*, 2 Pet. iii. 17. Hence we conceive we have juſt reaſon to deny that God hath from eternity decreed, or abſolutely promiſed to preſerve them from falling into thoſe ſins which he thus cautions them to avoid, or to perform himſelf what he requires, as their duty.

3*dly*. We grant that God hath promiſed perſeverance in the ways of righteouſneſs to the end, to thoſe who conſtantly and conſcientiouſly uſe the means by him preſcribed for that end; he will *preſent us holy and unblameable and unreproveable in his ſight, if we continue in the faith rooted and ſettled, and be not moved away from the hope of the goſpel*, Coloſſ. i. 22, 23. He hath aſſured us, that *if we caſt not away our confidence*, but patiently continue *to do the will of God, we ſhall inherit the promiſes*, Heb. x. 35, 36. That *if we give all diligence to add to our faith, virtue, knowledge, godlineſs, patience, temperance, brotherly kindneſs and charity, we ſhall never fall*, 2 Pet. i. 5, 10. That *if we build ourſelves up in our holy faith, and pray fervently in the Holy Ghoſt, we ſhall keep ourſelves in the love of God*, Jude xx. 21. That *if we hold faſt till he come, and keep his works to the end, we ſhall reign with Chriſt*, Rev. ii. 25, 26, 27. But then we deny that God hath abſolutely promiſed to interpoſe his power unfruſtrably to engage all true believers to uſe theſe means, and judge theſe very texts to be ſo many evidences to the contrary. The aſſertors of this doctrine hold,

SECTION II.—1*ſt*. That the foundation of this perſeverance is the abſolute election of thoſe that perſevere unto ſalvation, and conſequently to the means which ſhall unfruſtrably conclude in their ſalvation. And this ſhews the inconſiſtency of two of their arguments for perſeverance, taken from the prayers of the ſaints that they may perſevere, and from the ſuppoſed interceſſion of Chriſt to the ſame effect; for, as it cannot be proved, that either Chriſt intercedes, or the ſaints pray more for perſeverance to the end, than for their preſervation from thoſe ſins to which experience and *ſcripture* ſhews they are obnoxious to; ſo is it as abſurd to pray or intercede for that which God hath abſolutely decreed

(i) 2 Pet. i. 1.

from all eternity ſhall come to paſs, as to pray and intercede that the world may not be drowned again; or that Chriſt may come to judgment; or be the judge of the quick and dead; or that the bodies of the ſaints may ariſe; or for any other thing which ſhall infallibly come to paſs by virtue of God's abſolute decree from all eternity; it being, upon this ſuppoſition, as certain that this abſolute decree concerning their perſeverance ſhall come to paſs, though *Chriſt* did never intercede, or the ſaints pray it might do ſo; as that the other decrees now mentioned ſhall certainly have their effect, with his or our interceſſion that it may be ſo.

2*dly*. They alſo grant that it is not from the ſtrength of the new nature in them, from the ſteadineſs of the renewed mind, the immutability of the renewed will or affections, that true believers cannot fall away; but purely from the promiſe of God, that though they are obnoxious in themſelves to fall away, he will keep them by his power from falling finally. And hence it is obvious to diſcern that all the arguments produced in this cauſe from the nature of true faith, converſion, or the new birth, are inſufficient to prove this doctrine; becauſe it is granted that it is not from the nature of this faith, the ſtrength of this converſion, or the immutability of this new birth that they thus perſevere; but from the power of God, by virtue of his promiſe, preſerving them from that fall, to which they in themſelves are ſtill obnoxious.

When therefore they argue for the perſeverance of the ſaints to the end, from the words of the *Pſalmiſt*, (k) *he whoſe delight is in the law of the Lord, and who meditates in it day and night, his leaf ſhall not wither.* (l) That *he who hears Chriſt's ſayings and doth them, ſhall be like to a wiſe man who built his houſe upon a rock;* and ſo *when the wind and the floods came it fell not.* From the good ground which (m) *brought forth fruit with patience.* From St. *Paul's* queſtion, (n) *how ſhall we that are dead to ſin live any longer therein?* And from the words of St. *John*, (o) *this is the victory over the world, even our faith.* As all theſe places are manifeſtly impertinent, becauſe they only ſhew the effect of good diſpoſitions remaining with us, or how it will be with the man who always delights in the law of God, who ſtill doth Chriſt's commandments, hears the word and *keepeth it*, as the good ground did; is ſtill dead to ſin, and ſtill lives by faith; but not that theſe good diſpoſitions muſt be always in us.

3*dly*. They grant that though true believers cannot fall totally and finally, yet may they fall into drunkenneſs and inceſt, as *Noah*; ſo into murther and adultery, as *David*; into

(k) Pſal. i. 2, 3.—(l) Matth. vii. 24, 25.—(m) Luke viii. 8, 15.—(n) Rom. vi. 2.—(o) 1 John v. 4.

groſs idolatry, as *Solomon;* into denials of our Lord, with oaths and imprecations, as St. *Peter* did; and into ſuch horrid ſins as render them at preſent unfit to enter into the kingdom of heaven, and which require a renewal of their faith, and their repentance; and that by the guilt of thoſe ſins they ſtand condemned, till they are renewed by faith and repentance. And this demonſtratively ſhews the falſehood of their arguments from ſuch texts as theſe; *(p) he that is born of God ſinneth not, neither can ſin; he keepeth himſelf ſo that the wicked one toucheth him not. (q) The Lord is faithful, who ſhall eſtabliſh you, and keep you from evil.*

CHAPTER II.

Containing Arguments from Scripture againſt the Doctrine of the Perſeverance of Saints to the End.

THE *ſcriptures* which do expreſsly aſſert the poſſibility that true believers, true penitents, men truly juſt and righteous may fall away from their righteouſneſs, and die in their iniquity, are, among many others, theſe following.

1ſt. (a) When the righteous turneth away from his righteouſneſs and committeth iniquity, and doth according to all the abominations which the wicked man doth, ſhall he live? All his righteouſneſs that he hath done ſhall not be mentioned, in the treſpaſs that he hath treſpaſſed, and in the ſin that he hath ſinned, in them ſhall he die. When a righteous man turneth away from his righteouſneſs, and committeth iniquity and dieth in them, for his iniquity that he hath done ſhall he die. (b) When I ſhall ſay to the righteous he ſhall ſurely live, if he truſt to his righteouſneſs, and commit iniquity, all his righteouſneſs ſhall not be remembered, but for his iniquity that he hath com-

(p) 1 John iii. 9. v. 18.—*(q)* 2 Theſſ. iii. 3.—*(a)* Ezek. xviii. 24, 26.—*(b)* Chap. xxxiii. 13, 18.

mitted he ſhall die. (c) When the righteous turneth away from his righteouſneſs, and committeth iniquity, he ſhall die thereby. Where, obſerve,

1ſt. That God is here aſſerting the righteouſneſs of his ways againſt the murmurings and the repinings of the Jews, that they died for their fathers ſins; for that this was the import of their proverb, *the fathers have eaten ſour grapes, and the childrens teeth are ſet on edge*; is evident from God's anſwer to this proverb, *that every one ſhould die for his own iniquity*; Jer. xxxi. 29. and to theſe murmurers, that *the ſoul that ſinneth, it ſhall die*; Ezek. xviii. 3. This ſenſe of theſe murmurers the prophet repreſents more plainly in theſe words; Chap. xxxiii. 10. *If our iniquities and our ſins be upon us, and we pine away in them, how ſhall we then live?* And this ſhews the vanity of that anſwer, which ſome return to this argument: That the prophet here ſpeaks of afflictions and not death; to which may be added, that this anſwer contradicts the expreſs words of the prophet about twenty times.

2dly. Obſerve, that the righteous man here ſpoken of is one truly righteous; for he is one who *(d) ſinneth not, committeth not iniquity, and turneth not away from his righteouſneſs*; one who walketh in God's ſtatutes and keeps his judgments; yea, *(e) who walketh in the ſtatutes of life, without committing iniquity*; and therefore aſſuredly is one who is truly and inwardly righteous, and not in outward profeſſion only. For, ſaith Dr. *Prideaux*, ſhould he only turn away from his counterfeit and hypocritical righteouſneſs; ſhould he not rather live than die, inaſmuch as he would put off the wolf to put on the lamb. "To affirm, ſaith *(f)* Mr. *Thorndyke*, that the prophet of God ſpeaking in God's name, and of the eſteem and reward which God hath for the righteous and unrighteous, ſpeaks only of that which ſeemeth righteouſneſs and unrighteouſneſs to the world, or which an hypocrite himſelf thinks ſuch, is ſuch an open ſcorn to God's word, as cannot be maintained but by taking righteouſneſs to ſignify unrighteouſneſs, and turning for not turning, but continuing in

(c) Sicut juſtum antea peccaturem non prægravant antiquæ delicta, ſic peccatorem qui prius juſtus fuerit non juvant veteres juſtitiæ. Hieron. in Ezek. 18. T. 3. 196. L. Quibus omnibus demonſtratur nec peccatorem ſalutem deſperare debere ſi agat pœnitentiam, nec juſtum in ſua juſtitia confidere ſi perdiderit negligenter quod magno labore quæſierat. In C. 33. V. 221. K. ἐπὶ τῶν δικαίων λόγον ἐ ποιεῖ ἐφ' ᾧ γινόμενοι τῶν ἀμαρτιῶν ἀφίεσαν ἢ μὴ ἐγκείμενοι ἐν τῇ τῶν ἀγαθῶν ἐργασίᾳ ἀλλὰ πάλιν ἔκπτωσιν ποιούμενοι ἁμαρτίας. Theodoret. in Locum.

(d) Ezek. xxxiii. 14, 15.——*(e)* Chap. xviii. 9. xxxiii. 19.——*(f)* Epilog. Part 2. c. 31. p. 272.

the wickedneſs which was at the heart when he profeſſed otherwiſe.

3*dly*. The man who is here ſaid to die, is ſaid to die not only for, but *(g) in his iniquity*, and to be *taken away in his iniquity*; and ſo muſt die not only temporally but eternally. The way which God directs him to, that he may eſcape this death, is to *(h) walk in the ſtatutes of life without committing iniquity; (i) to repent and turn himſelf from all his iniquity, and make him a new heart, and a new ſpirit*, and then the promiſe is, that *all his tranſgreſſions ſhall not be mentioned*, that is, imputed to him; and therefore the life promiſed to him that doth ſo, muſt be life eternal; and conſequently the death following on the neglect to do ſo, muſt be death eternal. And laſtly, the righteous man who turneth away from his righteouſneſs, is one who *(k) committed iniquity, and doth according to all the abominations which the wicked man doth*; and therefore muſt be one to whom belongs the portion of the wicked, which is death eternal; that therefore muſt be the puniſhment here threatened to him for *turning away from his righteouſneſs*.

And 4*thly*. Whereas ſome take refuge in the ſuppoſed conditional propoſal of the words which, ſay they, aſſert nothing, (1.) They fly for refuge to a mere miſtake, the words in the original being not *if*, but *beſhub*, ἐν ᾗ ἂν ἡμέρᾳ ἐπιστρέψῃ, *in the day that he turns away from his righteouſneſs*. And again, when *I ſay to the righteous he ſhall live*, vehu, *and he truſt in his righteouſneſs*. 2*dly*. The ſame form of words is uſed concerning the wicked turning away from his wickedneſs; and yet none doubts but the prophet then ſpeaks of what is very poſſible. And 3*dly*. Even *(l)* Dr. *Prideaux* confutes this anſwer thus, "though ſuch *hypotheticals*, as are only made uſe of for the amplification, or the aggravation of matters, as *if I climb up into heaven thou art there*, infer not the poſſibility of the thing; yet ſuch conditional ſayings, upon which admonitions, promiſes and threatenings are built, do at leaſt ſuppoſe ſomething in poſſibility, though by their tenor and form they ſuppoſe nothing in being; beſides in the caſe in hand, he that had a mind to deride the prophet, might readily come upon him thus, but a righteous man according to the truth, cannot turn away from his righteouſneſs, *therefore your threatening is in vain*." Nor can it reaſonably be ſuppoſed that an allwiſe God ſhould go about to juſtify the equity of his ways only by ſuppoſing things impoſſible by virtue of his own decree and promiſe.

(g) Ezek. xxxiii. 8, 9.——*(h)* Ver. 15.——*(i)* Chap. viii. 30, 31.——*(k)* Chap. xviii. 24.——*(l)* Lect. 6. de Perſev. p. 201.

SECTION II.—*Argument* 2.—2*dly.* This doctrine of the possibility of the final departure of true believers and penitents from the faith, is as fully contained in these words, Heb. vi. 4, 5, 6. *It is impossible for them who were once enlighted,* N. B. *and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, and have tasted the good word of God, and the powers of the world to come,* καὶ παραπεσόντας, *and yet fall away, to renew them again to repentance,* &c. For,

1*st.* That this is spoken of them who were once true believers, is evident, (1*st*.) From the word φωτισθέντας, *enlightened*; for the same *apostle*, in the same *epistle*, and in a place of the same import, speaking to the same persons, saith, that (*m*) *after they were enlightened they endured a great fight of afflictions, and took joyfully the spoiling of their goods, knowing they had in heaven a better and more enduring substance.* They therefore who were so enlightened as to know they had an inheritance in heaven, and a great recompence of reward, and that *they should inherit the promises*, if they did not cast away their confidence, but with patience continue to do the will of God, were doubtless sincere *christians* and true believers. 2*dly.* From the words following, *it is impossible to renew them to repentance* from dead works, Ver. 1. they therefore had once truly repented; for I suppose the apostle did not speak of *laying again the foundation* of an hypocritical repentance, nor did he judge it a thing impossible to produce that in them; the phrase, *it is impossible to renew them again to repentance*, seems plainly to imply that they were once truly in that state to which they were to be renewed, and also their loss of it. And to shew how opposite their interpretations are to the sentiments of the *ancients*, who say all these things may be said of hypocritical professors, the *Greek fathers*, by the heavenly gift, understand ἄφεσιν τῶν ἁμαρτιῶν, *the remission of sins conferred in baptism*; by the *participation* of the *Holy Ghost*, τὴν χάριν καὶ μετοχὴν τοῦ ἁγίου πνεύματος, the *grace*, and the *participation of the holy spirit*, conferred by imposition of hands; and by the *powers of the world to come*, either ἀγγελικὴν διαγωγὴν, an *angelical life*, or τὸν ἀῤῥαβῶνα τοῦ πνεύματος, the *earnest of the spirit*, by which they may obtain the blessings promised, or that faith is the earnest of the world to come. So *Chrysostom*, *Theodoret*, *Photius*, *Oecumenius*, *Haymo* and *Theophylact* in locum.

2*dly.* That the persons here mentioned must fall totally and finally, is also evident, because the apostle doth pronounce it a thing *impossible to renew them to repentance.* And 2*dly.* He declares their repentance impossible on this account, that they

(*m*) Heb. x.

crucified to themſelves afreſh the Son of God, and put him to an open ſhame; i. e. they again declared him worthy of that puniſhment they had inflicted on him; and, ſo to them there *remained no more ſacrifice for ſin*, but *a fearful looking for of judgment*. Chap. x. 26, 27.

SECTION III.—*Argument* 3.—3*dly*. This alſo ſeemeth evident from the place parallel to this, (*u*) *if we ſin wilfully* (by falling off from *chriſtianity*) *after we have received the knowledge of the truth, there remains* (to us) *no more ſacrifice for ſin, but a fearful looking for of judgment and fiery indignation. He that deſpiſed Moſes's law died without mercy*, &c. *Of how much ſorer puniſhment ſuppoſe ye then ſhall he be thought worthy, who had trodden under foot the Son of God, and hath accounted the blood of the* (new) *covenant, wherewith he was ſanctified, an unholy thing, and hath done deſpite to the ſpirit of Grace?* For,

1*ſt*. That the *apoſtle* ſpeaks of them who had received the remiſſion of their paſt ſins by faith in the blood of the New Teſtament ſhed for the remiſſion of ſins, and ſo of them who had true juſtifying faith, is evident from theſe words, that they were *ſanctified by his blood*; for to be ſanctified throughout this whole *epiſtle*, and more aſſuredly to be *ſanctified with the blood of Chriſt*, hath ſtill relation to our juſtification, or the remiſſion of our ſins procured by the blood of Chriſt, and not to the inward ſanctification of our nature by the ſpirit of Chriſt; ſo, *v. g.* that Chriſt was conſecrated to his office of a prieſt, to make atonement for our ſins by his ſufferings, the *apoſtle* proves, Chap. ii. 11. becauſe ὁ ἁγιάζων, he that purgeth away the guilt contracted by our nature, and οἱ ἁγιαζόμενοι, they who are *cleanſed* from it, are one in nature; ſee the note there. So Chap. ix. 13. *the blood of bulls and goats*, ἁγιάζει, *ſanctifies to the purifying of the fleſh*, i. e. to the cleanſing from legal defilements. So Chap. x. 10. ἡγιασμένοι ἐσμὲν, *we are ſanctified* or purged from the guilt of ſin by *the body*, or, as ſome copies read, by the *blood of Chriſt offered once for all*; and Ver. 15. *by one offering he hath perfected for ever them that are ſanctified*; i. e. hath entirely purged them from the guilt of ſin; and Chap. xiii. 12. *wherefore Jeſus, that he might ſanctify the people with his own blood, ſuffered without the camp*; where both the blood ſanctifying, and τὸ περὶ ἁμαρτίας, the *ſacrifice for ſin* to which it anſwers; Ver. 11. ſhew that Chriſt ſanctified the people by the oblation of himſelf as a ſin offering to cleanſe them from the guilt of ſin.

2*dly*. That they who ſo ſinned that there remained *no more ſacrifice for their ſin*, but *only a fearful looking for of judg-*

(*u*) Heb. x. 26—29.

ment and fiery indignation, and ſo as to do *deſpite to the ſpirit of Grace*, by rejecting him as a lying ſpirit, and his gifts and miracles as illuſions, and ſo were guilty of the ſin againſt the Holy Ghoſt, fell totally and finally, is ſo exceeding evident that I know none who ever ventured to deny it.

SECTION IV.—*Argument* 4.—4*thly*. This is ſtill farther evident from the following words of the ſame chapter, Ver. 38. *now the juſt ſhall live by faith*, καὶ ἐὰν ὑποστείληται, but *if he draw back, my ſoul ſhall have no pleaſure in him*. Where obſerve,

1*ſt*. That the word ὑποστέλλειν ſignifies to draw back, refuſe and fly from a thing; and ſo the object of it being here faith muſt ſignify the drawing back of the perſon ſpoken of from the faith, or refuſing ſtill to profeſs it, and ſo, as it here follows, muſt be his *drawing back unto perdition*; and becauſe this is done uſually as here, Ver. 33. 34. out of fear of perſecutions, and want of patience to bear them, Ver. 36. Hence it is joined with fear; as Gal. ii. 12. *Peter* ὑπέστελλεν ἑαυτὸν *withdrew himſelf fearing the circumciſion*, and often ſignifies fear, as Deut. i. 17. μὴ ὑποστείλῃ, *thou ſhalt not be afraid of the face of man*; and becauſe men's cowardly fears make them to hide and conceal their profeſſion, to diſſemble and play the hypocrite; hence it alſo ſignifies, to *(o)* conceal and hide, and by *Heſychius* and *Suidas*, is rendered ὑποκρίνεται, δολιεύεται, *he plays the hypocrite, and deals deceitfully*; all which, in things which do reſpect our God and our religion, are pernicious to the ſoul; eſpecially if we conſider that he that draweth back ſtands oppoſed to him that *believeth*, Ver. 39. and here to him that *liveth by faith*, and therefore can have none or only a dead faith; and laſtly, that God here ſolemnly declares his *ſoul ſhall have no pleaſure in him*, and then he muſt ſtill lie under his ſad diſpleaſure. Note,

2*dly*. That ἐὰν ὑποστείληται, *if he draws back*, refers plainly to the *juſt man who lives by his faith*; and in the prophet, to him who is with faith and patience to wait for the accompliſhment of the viſion; and Ver. 39. ὑποστειλάμενοι, the *drawn back* ſtands oppoſed to him that *believes to the ſalvation of his ſoul*: the words do therefore plainly ſuppoſe, that the *juſt man who liveth by that faith*, in which if he perſiſted he would ſave his ſoul, may *draw back to perdition*; and this is alſo evident from the enſuing words, *my ſoul ſhall have no pleaſure in him*; for they do plainly intimate that God took pleaſure in him before his drawing back; for otherwiſe this threat would ſignify nothing, the Lord taking pleaſure only in juſt men, and ſuch as live by faith. Note,

(o) See Suicerus in Verbo.

3*dly*. That καὶ ἐὰν, may be rendered not hypothetically, *and if*, but, *and when the juſt man draweth back*; for that this is a very common ſenſe of the particle, ἐὰν, ſee note on Heb. iii. 15. But if we read the words hypothetically, the ſuppoſition cannot be of a thing impoſſible, for then God muſt be ſuppoſed to ſpeak thus; if the juſt man do that which I know it is impoſſible for him to do, and which I am obliged by promiſe to preſerve him from doing, my ſoul ſhall have no pleaſure in him. Which is to make God ſeriouſly to threaten men for ſuch a ſin of which they are not capable, and of which they are obliged to believe they are not capable, if they be obliged to believe the doctrine of perſeverance, and ſo to make his threatenings of none effect.

SECTION V.—*Argument* 5.—5*thly*. This may be ſtrongly argued from theſe words of the apoſtle *Peter*, (*a*) *they allure through the luſts of the fleſh, through much wantonneſs*, (or to laſciviouſneſs) *thoſe who were clean eſcaped from them that live in error; for if after they have eſcaped the pollutions of the world through the knowledge of the Lord and Savior Jeſus Chriſt, they are again entangled therein, and overcome, the latter end is worſe with them than the beginning; for it had been better for them not to have known the way of righteouſneſs, than after they have known it to turn from the holy commandment delivered to them. But it is happened to them according to the true proverb, the dog is turned to his own vomit again, and the ſow that was waſhed to her wallowing in the mire.* Where note,

1*ſt*. That the *apoſtle* ſpeaks in the beginning of this chapter of ſome who ſhould *bring in damnable hereſies*, i. e. *hereſies* which they who embraced ſhould receive damnation; and theſe men, ſaith he, ἐμπορεύσονται, (*b*) *ſhall make merchandize of*, or gain over to theſe damnable *hereſies* (*c*) *ſome of you*, who have received *like precious faith* with us. And here he proceeds to ſhew how they ſhould do it, *viz*. by tempting them to filthy luſts; they therefore who were thus allured, muſt have once had *like precious faith* with the *apoſtles*, and therefore muſt have been good *chriſtians*. Note,

2*dly*. That theſe perſons whom they thus allured to uncleanneſs, had once, ὄντως, truly and really eſcaped from thoſe who lived, ἐν πλάνῃ, *in error*, not of judgment, but of deceitful luſts; for ſo this, πλάνη, *error*, is expounded in the epiſtle by St. *Peter*, when he ſaith, (*d*) *beware leſt being led away*, τῇ τῶν ἀθέσμων πλάνῃ, *by the deceit of men*, practiſing theſe unnatural luſts, *ye fall from your own ſtedfaſtneſs*; plainly ſup-

(*a*) 2 Pet. ii. 18, 20, 21, 22.—(*b*) Ver. 3.—(*c*) Chap. i. 1.—(*d*) Chap. iii. 17.

posing that even stedfast *christians* might thus fall. Now they who had thus escaped, were not any longer in bondage to sin, or overcome by it, Ver. 19. which yet, saith St. *Paul*, Rom. vii. 19, 23. is the state of every unregenerate person. See the note there.

3*dly*. The *apostle* adds, *(e)* That *they had escaped the pollutions which are in the world through lust, ἐν ἐπιγνώσει, by the acknowledgment of our Lord and Saviour Jesus Christ*; i. e. by the acknowledgment of *(f)* *that truth which is after godliness*, which they who are laden with sins cannot attain to; which is the consequence of true repentance, and which recovers them *(g)* *from the snare of Satan, who were led captive by him at his will*; and so by such an acknowledgment of *Christ*, as only true *christians* have, and which is joined with *the faith of the elect*, Tit. i. 1. Moreover, by virtue of this acknowledgment, they had so far escaped the pollutions of the world through lust as to be disentangled from them, not overcome by them; as is plain from those words, *if after they have thus escaped, they be again entangled and overcome*; they also had turned to, i. e. obeyed the holy *commandment delivered to them*; for otherwise they could not afterwards have turned from it. Now evident it is, that neither all, nor any of these things can truly be affirmed of *hypocritical professors*, who only are in outward shew, but never in sincerity of heart, turned from the service of sin, or obedient to the holy commandment.

2*dly*. That these men after fell away totally and finally, we learn from these words; *that they were again allured to wantonness*; again *entangled and overcome by their polluting lusts*; and so again *in bondage to them*, Ver. 19. *That they turned from the holy commandment delivered to them* to their *former vomit, and wallowing in the mire*; and that so fatally, *that it had been better for them not to have known the way of righteousness*.

Section VI.—*Argument* 6. All the forementioned texts seem directly to assert this may be done. I proceed secondly to those scriptures which seem as plainly to assert it hath been done, and therefore may be done again. Now of this we have an instance,

1*st*. In *Hymenæus* and *Alexander*, and their adherents; which St. *Paul*, introduceth with a charge to *Timothy to hold* (i. e. retain) *faith and a good conscience, which some having put away concerning faith have made shipwreck*; *of whom is* Hymenæus *and* Philetus. Now to *put away a good conscience*, belongs to them alone who once had and ought to have

(e) Tit. i. 1.——*(f)* 2 Tim. iii. 7.——*(g)* 2 Tim. ii. 25, 26.

retained it, and *to made ſhipwreck of the faith*, ſo as to *blaſpheme* that doctrine which they once profeſſed, is ſurely to fall off from the profeſſion of it. *Laſtly.* The faith and that good conſciene he charges *Timothy to retain*, is doubtleſs a ſincere faith, and a good conſcience, that *(h) unfeigned faith*, and that good conſcience he then had; by ſaying therefore that others had laid aſide both theſe, he, in effect, declares that they were totally fallen away, which is ſufficient confutation of all their arguments produced from *ſcripture* for the doctrine of perſeverance; which if they prove any thing, they prove that true *ſaints* cannot fall totally, nor can it reaſonably be thought that when ſo many do thus fall away, all of them ſhould return by a ſincere repentance.

A ſecond inſtance is that of *Hymenæus* and *Philetus*, who, ſaith the *apoſtle*, *(i) have erred from the truth* (περὶ τὴν ἀλήθειαν ἐξόχησαν *have fallen off from the truth*) *and overthrown the faith of ſome*, *(k)* (ſo περὶ πίστιν ἀσοχεῖν, 1 Tim. vi. 21. is to fall away from the faith, and is another inſtance of this nature;) for ſeeing *chriſtians* believe *to the ſalvation of their ſouls*, Heb. x. 39. and the end of their faith, is the *ſalvation of their ſouls*, 1 Pet. i. 9. they who do overthrow their faith muſt overthrow that in them which had it continued, would have ended in their ſalvation.

3*dly.* We have juſt reaſon to ſuſpect this of many *Judaizers* in the church of *Galatia*: for as the *apoſtle* declares, that they had *(l) received the ſpirit through the hearing of faith*: that they were all made *(m) the ſons of God by faith in Chriſt Jeſus*, and by baptiſm had *put on Chriſt*, and that *(n) becauſe they were ſons, God had ſent the ſpirit of his ſon into their hearts, crying Abba Father*: that they once *(o) ran well*: ſo doth he marvel that they were *(p) ſo ſoon removed from him that called them in the grace of Chriſt to another goſpel*, by which *Chriſt's* goſpel was perverted. He inquires, *(q) Who had bewitched them that they ſhould not obey the truth?* And how it was *(r) that after they had known, or rather were known of God, they returned again to the beggarly elements of the world to which they deſired to be in bondage*; declaring that he was *(ſ) afraid of them leſt he had beſtowed upon them labor in vain*: and that he *(t) travailed in birth with them to renew in them that faith* from which they were

(h) 2 Tim. i. 5.——*(i)* 2 Tim. ii. 18.

(k) So, μὴ ἀφίχαι γυναικὸς σοφῆς καὶ ἀγαθῆς, depart not from a wife and good wife, and ἀφῆκεν ἐλπίδα καὶ τὸ προσδοκώμενον, is to fall from our hopes and expectations, Oecum. in locum.

(l) Chap. iii. 2, 5.——*(m)* Ver. 26, 27.——*(n)* Chap. iv. 6.——*(o)* Chap. v. 7.——*(p)* Chap. i. & 7.——*(q)* Chap. iii. 1.——*(r)* Chap. iv. 9.——*(ſ)* Ver. 11.——*(t)* Ver. 19.

fallen, and to *(u) form Chriſt* in them; that they now did *not obey the truth*. And ſeeing they now deſired to be circumciſed, and to be under the law, he plainly tells them that *(w) if they were circumciſed Chriſt ſhould profit them nothing*; that *he was become of none effect to as many of them as ſought for juſtification by the works* of the law, they being *fallen from grace*, and therefore muſt have been formerly in a ſtate of grace. It is therefore evident that the *apoſtle* believed that they who had *begun in the ſpirit might end in the fleſh*; that they who were made *the ſons of God by faith in Chriſt Jeſus*, might be ſo changed that *Chriſt ſhould profit them nothing, and be of none effect to them*, and that they who were once *known of God*, might fall from his *grace and favor*.

To this head alſo are to be referred the predictions of the *ſcripture* concerning perſons who ſhould fall away; for being divine predictions they muſt come to paſs, and being predictions of things which were to happen long before our times they muſt be alſo inſtances of what hath come to paſs. Now ſuch are,

1*ſt*. Chriſt's declaration that by reaſon of the extreme affliction of the times, in which *Jeruſalem* was to be deſtroyed, many ſhould be offended; *i. e.* ſhould fall off from the faith: And that *becauſe iniquity ſhall abound, the love of many ſhall wax cold; but he that endures to the end ſhall be ſaved*, Mat. xxiv. 12, 13. Where that Chriſt ſpeaks not of an hypocritical outward profeſſion of affection to him, may be gathered from his ſtyling it not pretence, but love; his ſuppoſition that it was fervent love; for what was never hot cannot *wax cold*; yea ſuch love in which had they continued they would certainly have been ſaved; and yet he doth not only intimate that ſome would not continue in that love to the end, but plainly doth foretell that it in many would wax cold.

2*dly*. As our Lord here foretold that there ſhould be then an *apoſtaſy* of the believers of the *Jewiſh* nation; ſo alſo did St. *Paul* ſpeak of the ſame *apoſtaſy*, as a thing that was to happen before the coming of the *man of ſin*, 2 Theſſ. ii. 3, adding, that *the ſpirit ſaid expreſsly that in the latter times*, (the times then inſtant, Ver. 6.) *ſome ſhould depart from the faith*. Now to prevent this *apoſtaſy* of the believing *Jews*, the epiſtle to the *Hebrews* was manifeſtly written. And as the excellent Dr. *Barrow* uſed to ſay, that it was written againſt the doctrine of perſeverance; ſo is it certain that it containeth many cogent arguments againſt that doctrine, beſides thoſe three produced already from it. As will be evident,

(u) Chap. 5. 7.—*(w)* Ver. 2.

1*ſt*. From the manifold exhortations, *to hold faſt their hope*, which gave them ground of rejoicing, Chap. iii. 16. *To hold faſt their confidence ſtedfaſt to the end*, Ver. 14. *To hold faſt their profeſſion*, Chap. iv. 14. *To hold faſt the profeſſion of their faith without wavering*, Chap. x. 23. *To retain grace whereby to ſerve God acceptably*, Chap. xii. 28. *To labor to enter into the reſt prepared for the people of God, leſt any of them* (who believing had a preſent right to it, Chap. iv. 3. as the *Jews* had to enter into the land of *Canaan*, whilſt they believed in God, and believed his ſervant *Moſes*, Exod. xiv. 31.) *ſhould fall from it after the ſame example of unbelief*, Chap. iv. 11. they being excluded from entering into that land by their following unbelief, Numb. xiv. 11. Chap. iii. 19. *To ſhew the ſame diligence to the full aſſurance of hope to the end, and to be followers of them who through faith and patience did inherit the promiſes*, Chap. vi. 11, 12. *To conſider him who endured ſuch contradiction of ſinners, leſt they be wearied, and faint in their minds; to lift up the hands that hang down, and the feeble knees, and to make ſtraight paths for their feet, leſt that which is lame be turned out of the way*, Ver. 12, 13. Where we have four *agoniſtical* terms, all importing fainting in our *chriſtian* warfare or race, and giving over the fight as being able to hold out no longer; for κάμνειν is to give over the fight as being weary; ἐκλύειν is to faint and be diſpirited, ſo that we can run or fight no longer; to have, τὰς παρειμένας χεῖρας, hands hanging down is to give over the combat, they ſtretching out their hands; and to have, γόνατα τὰ παραλελυμένα, knees languiſhing, or paralytic knees, imports the ſame thing; they fighting in the *Olympic* games, ὀρθοποδήν, *ſtanding upright*, and to make ſtraight paths, is not to turn out of the way of *chriſtianity* for fear of perſecution, and by our example to teach the infirm *chriſtian* ſo to do. See the notes there.

2*dly*. From his frequent cautions to them who believed, to beware *leſt there ſhould be in them an evil heart of unbelief in departing from the living God; or leſt any of them ſhould be hardened through the deceitfulneſs of ſin*, Chap. iii. 11, 12. *To look diligently to it leſt any of them ſhould fall from the grace of God, leſt any root of bitterneſs ſhould ſpring up among them by which many ſhould be defiled; leſt there ſhould be among them any fornicator or profane perſon as* Eſau, *who for one meſs of pottage ſold his birthright*; and, *to ſee to it, that they did not*, ἀποστρέφειν, *turn away from him that ſpake from heaven*.

3*dly*. From his promiſes to them that perſevered, as in theſe words, *caſt not away your confidence which hath great recompenſe of reward, for you have need of patience, that hav-*

ing done the will of God, you may inherit the promises. Chap. x. 35. 36.

4thly. From his declarations that they only belonged to the household of *Christ, if they hold fast their confidence and rejoicing of hope firm to the end,* Chap. iii. 6. and could be only made partakers of the blessings Christ had purchased for them, by *holding the beginning of their confidence stedfast to the end.* Ver. 14.

5thly. From the dreadful threats he pronounces against those who fell away, and drew back to perdition, after they had *repented, lived* by *faith,* and been *justified through faith in the blood of the new covenant,* viz. that it was *impossible to renew them to repentance;* that there remained *no more sacrifice for their sin,* and that God would have no farther *pleasure in them.* Now, for confirmation of this argument, observe,

1*st.* That the *apostle* here speaks of true believers, even of such who had a present right to *enter into rest,* Chap. iv. 3. who at present *rejoiced in hope,* Chap. iii. 6. and had such an expectation of future blessings, which if they held fast they would be *partakers of Christ,* Ver. 14. That they had *freedom of access into the holy of holies through the blood of Jesus,* Chap. x. 19. *had their hearts sprinkled from an evil conscience,* and *their bodies washed with pure water,* Ver. 22, 23. and a *christian hope,* Ver. 24. and *knew they had in heaven a better, and a more enduring substance* than that which they had lost on earth, Ver. 34. and would *receive the promise, and a great recompense of reward,* if they did not *cast away their confidence,* but *patiently continued in well doing,* Ver. 35. 36. that they were *come to that Jerusalem which is above,* and *to the assembly of the first born, whose names were written in heaven,* Chap. xii. 22, 23. and so undoubtedly were once true converts and found believers. And yet,

2*dly.* It is also evident that the *apostle* supposes that they might not retain this hope, or hold this expectation *stedfast to the end,* Chap. iii. 6, 14. that they might *fail of the rest prepared for the people of God,* as the *Jews* did through unbelief, Chap. iv. 11. that they might *depart from the living God,* Chap. iii. 12. that they might *decline from their hope,* Chap. x. 23. and *cast away their confidence,* Ver. 35. that they might *faint under* and *give over the christian combat,* Chap. xii. 3. might *let their hands hang down, and their knees be feeble,* Ver. 11. that they might be *defiled, and fall from grace;* that they might become *fornicators, and profane persons, as Esau was,* and so might lose their spiritual *birthright,* Ver. 16, 17. And, lastly, that they might *turn away from him*

who ſpake from heaven to them, Ver. 25. and ſo unqueſtionably might fall away both totally and finally.

SECTION VII.—*Argument* 3. A third head of arguments againſt this doctrine is to this effect, that all the commands and exhortations directed by God to the faithful to perſevere in well doing, and to continue faithful to the end; and to fear leſt they ſhould fall away; all cautions directed to them to take heed they do not do ſo; all places which contain a ſuppoſition that they may do ſo, and which ſuſpend our future happineſs on this condition that *we continue ſtedfaſt to the end*, and promiſe ſalvation upon ſo doing, and which pronounce the moſt dreadful and abiding threats to them who do not ſo, are ſo many pregnant evidences of the poſſibility of doing ſo, and are plain indications, that God hath made no abſolute decree, or promiſe, that good men ſhall not do ſo; for, as when theſe motives are uſed to induce men to embrace *chriſtianity*, or perform any other *chriſtian* duty, they contain an evidence that it is poſſible for men to do otherwiſe; ſo alſo when they are uſed to induce men to perſevere in that profeſſion which they have undertaken, they muſt neceſſarily, for the ſame reaſon, contain an evidence that it is poſſible for any man who is induced by them to perſevere in the courſe of a *chriſtian*, not to perſevere. For whereas ſome think fit to anſwer that theſe commands and exhortations, theſe cautions, promiſes and threats directed to true believers, are well conſiſtent with God's abſolute decree and promiſe of their perſeverance, as being the means appointed for the accompliſhment of that which he hath made neceſſary by his decree and promiſe; the falſhood of this anſwer, ſhall be fully detected under all theſe heads. At preſent let it only be obſerved,

1*ſt*. That this is the ſentiment of all mankind; for how much ſoever they vary in other things, they all agree in this, not to exhort men to what they know they never can refuſe to do; not to fear they ſhould neglect ſuch things, not to terify them by threats from neglecting, or allure them by promiſes to perform them; on the contrary they generally agree, that as a promiſe, ſo a threat of what I know to be impoſſible, is as none at all; that *(a)* there is no need of exhortations to incite men to what they certainly will do. That a promiſe muſt be of ſome thing which at preſent is uncertain, and ſuſpended on a condition which may not be performed; and that a command or law obliging us to will and do, muſt ſuppoſe in us a freedom not to will, or to conſent to that which is re-

(a) Supervacaneum eſt enim, in quod imus, impelli; nemo in amorem ſui cohortandus eſt, quem, dum paſcitur, trahit. *Sen. de Ben. l.* 4. 16, 17.

quired; for he only wills, say the *(b) Civilians*, and consents, who hath it in his power to be unwilling and dissent.

2*dly*. Observe that God himself approves of this deportment; for though the *elect* angels are yet under the law of love and obedience, yet are they not exhorted to that obedience, they have no promises to move them to it, nor are they threatened with God's displeasure if they neglect to do it, because, being confirmed in their blessed state, they cannot fail of doing it. Again, our blessed Lord, as he was a *prophet*, spake *as his father gave him commandment*, for so all *legats* must do; as he was a *priest* he became obedient to the death; but I know of no exhortations directed to him to perform faithfully the office of a *priest* or *prophet*; no threats, should he neglect to do so; no promises to encourage him to do that duty of which he could not fail, but only a declaration of that glory which would succeed his sufferings. Lastly, we find no exhortations directed to the evil *angels* not to tempt God's servants, not to be adversaries to *Christ's* kingdom; no threats denounced upon their doing so, but only a declaration of their present state, and of their future doom. Now seeing the elect on earth, according to this doctrine, can no more fail of perseverance to the end, than the elect *angels*, seeing they can no more finally neglect, or be unfaithful in the use of the means which will unfrustrably produce that perseverance, than *Christ* could fail of faithfully discharging his *prophetic* and his *priestly* office, how is it the divine wisdom sees it meet to ply us on earth continually with those exhortations, threats and promises which he saw needless in the case, and inconsistent with the state of the elect *angels* and our *blessed Lord*? Have we not reason to conceive it is because we have a liberty *ad utrumque* which they had not, and are at present in a state of trial, whether we will stand or fall, whereas they both were under no such possibility of failing in their duty? And,

3*dly*. This is evident from the nature of these things, for whatsoever is a means for the producing an effect, or the bringing it to pass, must contain in it nothing repugnant to, but only subordinate to that end; but such exhortations as these, *(c) hold fast your profession without wavering*; *(d) hold till I come, that no man take away thy crown*; *(e) look diligently that you fall not from the grace of God*, *(f) lest being led away by the error of the wicked you fall from your own stedfastness*, &c. do in their proper nature and tendency import a dan-

(b) Ejus est velle qui potest nolle. *Ulpian de Reg. Jur. Leg.* 3. Consentire non potest cum nec dissentire possit. *Tryphon. l. in bello. 5. Medio D. de Captivis.*

(c) Heb. x. 23.—*(d)* Rev. iii. 25.—*(e)* Heb. xii. 15.—*(f)* 2 Pet. iii. 17.

ger, and tend to raiſe a fear in men, leſt what they are cautioned to beware of, ſhould happen to them; whereas an unfruſtrable decree and abſolute promiſe made known to all believers that they ſhall perſevere to the end, tends to exclude all dangers, and prevent all fear of falling from the grace of God, and therefore muſt be contrary to the purpoſe of theſe exhortations; and ſo theſe exhortations can be no means to beget perſeverance in them. And ſince threats are more naturally deſigned to beget in us a ſenſe of the ſame danger, and an impreſſion of the ſame fear, which theſe decrees and promiſes entirely exclude, theſe decrees and promiſes muſt be repugnant to thoſe threats. Since, laſtly, promiſes tend to excite hope, inflame endeavors, and render us ſolicitous, leſt we ſhould fail of the bleſſing promiſed; and where we know ſuch abſolute decrees are made, and promiſes engaged to confer the promiſed bleſſing, there can be no ground for this ſolicitude, no need of hoping for that which faith makes certain to us, or of quickening our endeavors after that in which it is impoſſible we ſhould miſcarry; hence alſo it muſt follow that theſe abſolute decrees and promiſes muſt be repugnant to theſe conditions of perſeverance laid down by way of promiſe in the holy ſcripture, *(g) we ſhall reap if we faint not; (h) if ye continue in the faith, and be not moved away from the hope of the goſpel, ye are made partakers of Chriſt; (i) if ye hold faſt your rejoicing in hope, and the beginning of your confidence firm to the end;* and ſo I come to a particular conſideration of theſe reſpective heads. And,

SECTION VIII.—*1ſt.* All commands to perſevere and to *ſtand faſt in the faith*, ſhew that they to whom they are directed may not ſtand faſt, or perſevere unto the end; for, as *Suarez* well argues, all laws, that is, commands of our ſuperiors, are made concerning actions to be done, or left undone by man as a free agent, who hath *poteſtatem ad utrumlibet*, a power to obey or not; but in commands reſpecting what it is not poſſible to leave undone, there can be no ſuch liberty to leave undone, what is commanded, and therefore in ſuch things there can be no law properly commanding that. *2dly.* Laws are attended with the ſanctions of a penalty to the tranſgreſſor of them, and a reward to the obedient; but where there is no power of obeying, it cannot be our fault that we do not obey, and ſo our diſobedience can deſerve no puniſhment, nor can it be rewardable to do that which is ſimply neceſſary for us to do. Now ſuch commands are theſe, *(k) watch ye, praying at all times, that ye may be worthy to eſcape all theſe things, and*

(g) Gal. vi. 9.—*(h)* Heb. iii. 14.—*(i)* Coloſſ. i. 23.—*(k)* Luke xxi. 36.

to stand before the son of man. (l) Watch ye, stand fast in the faith, quit yourselves like men. (m) Put on the whole armor of God, that ye may be able to stand against the wiles of the devil. Take to yourselves the whole armor of God, that ye may be able to withstand in the evil day, and having done all to stand. (n) Cast not away your confidence which hath great recompence of reward. (o) But ye beloved, building up yourselves in your most holy faith, praying in the Holy Ghost; keep yourselves in the love of God. To the church of *Thyatira*, Christ speaks thus, *(p) What thou hast attained to hold fast till I come;* To that of *Philadelphia, hold fast till I come, that no man take away thy crown.* Now do not these things plainly seem to intimate that their salvation depended on their watching, their using the whole armor of God, their stedfastness in the faith, without casting away their confidence, and that they might loose their crown by neglecting so to do, and be unable to withstand temptations, or to stand before the son of man?

SECTION IX.—2*dly*. All exhortations to perseverance, or to continue in the faith, the knowledge, or the love of God, must be so many evidences, that they to whom they are directed may not do so; and that he who tenders them to true believers, hath not obliged himself by promise absolute, to preserve them in the faith, or in the love of God. For either they need these exhortations, or they do not; to say they do not need them, is in effect to say that they are needless exhortations, and therefore are unworthy of the wisdom of the *Holy Ghost;* to say they need them in order to their perseverance, is in effect to grant that they are instrumental to their perseverance, and that without them they might fail of it; for that cannot be needful to that end, without which they shall as assuredly persevere, as if no such exhortations had been offered to them. And seeing exhortations are only moral motives, which we may resist or frustrate, if they be means toward the production of perseverance, it must depend upon such means as we may frustrate and resist, and so it is possible it may not happen. If it be answered, that these exhortations therefore become effectual, because God's *spirit* unfrustrably persuades the *saints* to obey them; this is a plain acknowledgment the exhortation is no means of the *saints* perseverance; because an action which I can always resist and frustrate, can be no means of an unfrustrable, or irresistible effect, and therefore it must be the operation of the *holy spirit*, alone, which doth unfrustrably perform it; and yet the *scripture* abounds

(l) 1 Cor. xvi. 13.——(m) Eph. vi. 11, 13.——(n) Heb. x. 35.——(o) Jude xx.——(p) Rev. ii. 25.

eth with theſe exhortations. To them whom he acknowledges to be the *temples of the living God*, by virtue of *his ſpirit dwelling in them*, St. *Paul* directs this exhortation, *(q) not to receive the grace of God in vain.* He exhorts the *(r) Saints* at *Epheſus*, and the *faithful in Chriſt Jeſus*, who were *bleſſed with all ſpiritual bleſſings, and choſen before the foundation of the world through Chriſt, that they ſhould be holy and unblameable in love; (ſ) to put on the whole armor of God, that they may be able to ſtand in the evil day, and having done all to ſtand.* He exhorts the *(t) Saints* at *Philippi*, in whom God had *began the good work*, ἐπιχορηγῶν, *to hold faſt the word of life, and to ſtand faſt in the Lord.* To the *(u) Saints* and faithful brethren who were at *Coloſs*, and had *an hope laid up for them in heaven, a fruitful converſation and love in the ſpirit*, he ſpeaks thus *(w) as ye have received Jeſus Chriſt, ſo walk in him, rooted and built up in him, and eſtabliſhed in the faith.* Having told the converted *Jews* that he *hoped of them things which accompanied ſalvation*, God being not *(x) unrighteous to forget their work, and labor of love which they had ſhewed to him*; he deſires them to *(y) ſhew the ſame diligence to the end, to the full aſſurance of hope, and not to be ſlothful, but followers of them who through faith and patience did inherit the promiſes; and to retain grace, by which they might ſerve God acceptably in reverence and godly fear*, becauſe he is to the wicked *a conſuming fire.* To the *(z) elect, according to the foreknowledge of God*, St. *Peter* writes thus; *(a) be ſober, be vigilant, becauſe your adverſary the devil, as a roaring lion, walketh about ſeeking whom he may devour; whom reſiſt ſtedfaſt in the faith.* To them who had *(b) obtained like precious faith with the apoſtles*, he ſaith; *(c) add to your faith, virtue, knowledge, godlineſs*, &c. *for he that lacketh theſe things is blind, and hath forgotten that he was purged from his old ſins. Wherefore brethren be diligent to make your calling and election ſure; for if you do theſe things you ſhall never fall.* To them *(d) whoſe ſins were forgiven*, and who had *overcome the wicked one*, St. *John* writes thus, *love not the world; neither the things of the world; for he that loveth the world, the love of the father is not in him; and the world paſſeth away, and the luſts thereof, but he that doth the will of God abideth forever.* Now do not theſe exhortations plainly intimate, that chriſtians may *receive the grace of God in vain*; that they may render the labors of the miniſters of

(q) 2 Cor. vi. 1.——*(r)* Eph. i. 1, 3, 4, 5.——*(ſ)* Chap. vi. 13.——*(t)* Phil. i. 1. ii. 16. iv. 1.——*(u)* Coloſſ. i. 1, 4, 5, 7.——*(w)* Chap. ii. 6, 7.——*(x)* Chap. vi. 9, 12.——*(y)* Chap. xii. 28, 29.——*(z)* 1 Pet. i. 1.——*(a)* Chap. v. 8, 9.——*(b)* 2 Pet. i. 1.——*(c)* Ver. 5, 10.——*(d)* 1 John ii. 12, 13, 15, 16, 17.

the goſpel vain, by not *holding faſt the word of life*; that *Satan* may devour them if they be not ſober, vigilant and ſtedfaſt in the faith; and that their aſſurance of not falling, depends upon their diligence in the performance of their duty?

SECTION X.—And *3dly*. This will be ſtill more evident from all the exhortations directed to *churches* and perſons to fear leſt they ſhould fall away, and finally miſcarry; *(e)* for fear is that paſſion which raiſes in us an apprehenſion of ſome approaching evil, which may poſſibly befal us, which is not eaſily reſiſtible by our ſtrength, and which when it befals us, will either be very burthenſome or deſtructive to us. Now it is impoſſible to fear that evil ſhould be irreſiſtible by our ſtrength, which God hath engaged to ſupport us under, or be conceived deſtructive to us, from which he ſtands engaged to exempt us; ſince it is impoſſible to fear that his decree ſhould be fruſtrated, or his promiſe fail. Even the nature of a religious fear, tends to engage us to uſe our greateſt diligence that we do nothing which may forfeit the divine favor, or render us obnoxious to his juſt diſpleaſure; and if we are obliged to *(p) ſerve God* always *in reverence and godly fear; if happy is the man that feareth always*; if it be our wiſdom to be thus *(q) in the fear of the Lord all the day long*, then muſt there be juſt ground or reaſon for this fear; and the more inconſiſtent are theſe fears with an abſolute decree or promiſe of exemption from the evil feared, the ſtronger evidences do theſe exhortations thus to fear, adminiſter againſt the pretenſions of any ſuch decree or promiſe. Now exhortations and directions of this nature are very frequent in the ſcripture: Thus, to thoſe were *grafted in*, and *partook of the root and fatneſs of the olivetree*, St. *Paul* ſpeaks thus: *(r) Be not high minded, but fear leſt thou alſo ſhouldſt be broken off*, as the unbelieving *Jews* now are. For if thou doſt not *continue in his goodneſs thou alſo ſhalt be broken off*; and *if God ſpared not the natural branches*, thou haſt cauſe to fear *leſt he alſo ſpare not thee*. To them who were at preſent in a ſtate of favor with God, and in whom God had *(ſ) begun the good work*, the *apoſtle* directs this exhortation, *to work out their ſalvation with fear and trembling*. Now what ground of fear can there be, where God hath abſolutely decreed to confer this ſalvation, and ſtands obliged by promiſe, to afford theſe means which will infallibly produce it? Let us, *(t) who have believed, fear*, ſaith the *apoſtle*, *leſt a promiſe being made us of*

(e) See Dr. Reynolds of the paſſions, Chap. 25.——*(p)* Heb. xii. 28.——*(q)* Prov. xviii. 14.——*(r)* Rom. xi. 20, 21, 22.——*(ſ)* Philip. i. 6. ii. 16.——*(t)* Heb. iv. 1, 3.

entering into reſt, any of us ſhould fall ſhort of it. Now ſeeing no man can fall ſhort of it but by neglect of the means to which God hath annexed this promiſe; if all true believers have a ſure promiſe from God both of the end, and of the means infallibly conducing to it, and it is abſurd to fear leſt God ſhould be unfaithful to his promiſe, what ground can any ſuch perſon have to fear leſt he ſhould fall ſhort of the promiſed reſt? To them who had *ſanctified their ſouls through the ſpirit to obey the truth*, St. *Peter* ſaith (z) *if ye call on him who without reſpect of perſons judgeth every man, paſs the time of your ſojourning here in fear* (*viz.* of condemnation from this righteous judge;) which fear is ſurely inconſiſtent with a promiſe that they ſhall never be condemned. Now is it not hence evident that theſe *apoſtles* believed, or at the leaſt knew nothing to the contrary, but that they who at preſent ſtood by faith, might afterwards be broken off and not continue in God's goodneſs? Or that believers who had a conditional promiſe of entering into reſt might yet fall ſhort of it? And hence muſt it be alſo evident that they believed and knew nothing of the doctrine of the *ſaints perſeverance* to the end.

SECTION XI.—But *4thly.* The fears of the *apoſtles* aſſiſted by the *ſpirit of God*, leſt pious perſons ſhould miſcarry, add yet a farther ſtrength to this argument. For, if they, by the dictate of the *holy ſpirit*, had declared that God had abſolutely promiſed, that men once truly pious, ſhould perſevere to the end, how could they reaſonably expreſs their fears leſt it ſhould be otherwiſe; *i. e.* leſt God ſhould fail of the performance of his word of promiſe? And yet the *apoſtle* ſpeaks to his *Corinthians* thus, (a) *I am jealous of you with a godly jealouſy: for I have eſpouſed you to one huſband Chriſt; but I fear leſt as the ſerpent beguiled Eve by his ſubtilty, ſo your minds ſhould be corrupted from the ſimplicity that is in Chriſt.* In the *epiſtle* to the *Galatians* he declares, that he was (b) *afraid of them leſt he ſhould have beſtowed among them labor in vain.* He declares concerning the *Theſſalonians*, that they had (c) *received the word with much affliction, and yet with joy of the Holy Ghoſt, and much aſſurance, not in word only, but in power*; that they had (d) *ſhewed the work of faith, and labor of love, and patience of hope in Chriſt Jeſus*, and were *the elect of God in whom the word wrought effectually*; and yet he doth expreſs his fears, leſt (e) *Satan ſhould have tempted them* ſo far as to render all his *labors among them vain.* He therefore thought them not ſecure by the *election* mentioned Chap. i. 4. from falling ſo as that his labor among them might have been ſpent in vain.

(z) 1 Pet. i. 17, 23.——(a) 2 Cor. xi. 1, 2, 3.——(b) Chap. iv. 11.——(c) 1 Theſſ. i. 3, 6.——(d) Chap. ii. 13.——(e) Chap. iii. 5.

fifthly. All cautions directed to good *christians* not to fall away, not to fall from grace, from their own stedfastness, so as to loose their reward, are also evidences, and even suppositions that they may do so; and it cannot reasonably be conceived that the same *spirit* of wisdom should absolutely declare they could not fall away, and yet be thus concerned to caution them against what he had told them was as impossible as that God should fail of performing his promise; for what we have just reason to caution any man against, must be something which may come to pass, and without his care and diligence to prevent it, will in likelihood come to pass, and when it comes to pass, will be very dangerous and hurtful to us. Now such caution *Christ* gives all his *disciples* in these words, *(f) take heed to yourselves lest at any time your hearts be overcharged with surfeiting and drunkenness, and the cares of this life, and that day* (of judgment say most interpreters) *come upon you unawares: watch and pray always that ye may be accounted worthy to escape all these things, and to stand before the son of man.* Now sure this care, vigilance and constant prayer required for this end, shews that without it they were not likely to escape these judgments, and also that they might be subject to those miscarriages which would render them unprovided for that day, and unable to stand before the son of man.

To the *Corinthians*, whom the *apostle* had represented as the *temple of God* by virtue of his spirit dwelling in them, St. *Paul* speaks thus; *(g) our fathers* were once as dear to God as you *christians* are, yet many of them fell under the displeasure of God, and were *overthrown in the wilderness*: adding, that these examples should make them careful that they *lusted not after evil things* as they did. Then he proceeds to shew the judgments of God upon them for their *idolatry, fornication, unbelief* and *murmuring*; adding, that *these things were written for our admonition*, that we be not guilty of the like sins, and so fall under the like judgments; and then concludes, *let him that thinketh he standeth take heed lest he fall.* Where it is observable, *1st.* That *fornication, idolatry* and *unbelief*, are by the *apostle* pronounced things inconsistent with a state of grace; for he that *doth these things*, saith he, *hath no inheritance in the kingdom of God, or of Christ.* And yet these are the sins he admonishes them to avoid, and to be careful that they be not overtaken with them. *2dly.* Observe, that *he that thinketh he stands* must comprehend him that truly thinketh so, as well as him who mistakes in judging so; for the *apostle* speaks to the whole *church* of *Corinth*,

(f) Luke xxi. 34, 36.—(g) 1 Cor. x. 11, 12.

among whom there were many truly pious. And therefore the *apoſtle* plainly ſuppoſes that he who truly ſtood might fall, and would do ſo if he uſed not great diligence to keep his ſtanding; for had not this *taking heed* been the condition of their ſtanding; had they been of the number of thoſe who by God's decree or promiſe infallibly were aſſured of ſtanding; this exhortation to take heed muſt have been ſuperfluous, ſince men can need no admonitions to do that, which God's decree and promiſe ſecures them they cannot omit, much leſs to do it to prevent what cannot poſſibly befal them.

To them who *holding the beginning of their confidence ſtedfaſt to the end*, would have been made partakers of ſalvation by *Chriſt*, St. *Paul* ſpeaks thus; *(h) take heed, brethren, leſt there be in any of you an evil heart of unbelief*, cauſing you to *depart from the living God*, and to fall from the reſt promiſed to you; *(i) look diligently to it leſt any man fall from the grace of God.* So that according to St. *Paul's* doctrine, they who were in a condition of ſalvation, may apoſtatize from the living God, miſs of the reſt prepared for them, and fall off from the grace and favor of God.

The ſame *apoſtle* declares to his *Coloſſians*, that they were *tranſlated from the power of Satan into the kingdom of the Son of God*; and yet he bids them *(k) beware leſt any man ſhould beguile them (i. e.* ſeduce them from *Chriſt) with enticing words*; and ſaith to them whoſe ſtedfaſtneſs in the faith he then beheld with joy, *beware leſt any man make a prey of you through philoſophy and vain deceit*, ſeducing you to walk *after the tradition of men, after the rudiments of the world, and not after Chriſt: (l) let no man beguile you of your reward* by ſeducing you to *the worſhipping of angels*, and ſo ſeducing you from *Chriſt* your head. So that, in his apprehenſion, they were ſtill liable to be ſeduced from *Chriſt*, and ſo to fail of their reward.

To them who had *like precious faith* with the *apoſtles*; St. *Peter* ſaith, *(m) beware leſt being led away by the error of the wicked you fall from your own ſtedfaſtneſs.* He therefore did not look upon this as a thing impoſſible.

Laſtly, St. *John* ſaith to the children of the *elect lady*, *(n) walking in the truth, and having the truth dwelling in them, look to yourſelves that we loſe not the things that we have wrought; but that we may receive a full reward.* Whence it doth plainly ſeem to follow that they who once walked *in the truth as they had received a commandment*, Ver. 4. and had *chriſtian charity*, Ver. 5. might loſe thoſe things which they had wrought.

(h) Heb. iii. 12, 13, 14.——*(i)* Chap. xii. 15.——*(k)* Coloſſ. ii. 4, 8.——*(l)* Ver. 18.——*(m)* 2 Pet. iii. 17.——*(n)* 2 Ep. Ver. 2, 8.

SECTION XII.—*6thly.* It ſeems incongruous to imagine that God ſhould make an abſolute promiſe, that true believers ſhould perſevere to the end, and be unfruſtrably ſaved, and yet ſuſpend their happineſs and reward on this condition that they do perſevere unto the end; for a conditional promiſe muſt have theſe two requiſites, that it hath in it a power of ſuſpending the obligations, and that the event expreſſed in it be yet dubious or uncertain till the condition be performed. Moreover, this is to make his own promiſe to be performed on his part or by himſelf, the condition to be performed on their part in order to the obtaining the ſame end, and to ſuſpend the end upon his own engagement. And yet this, according to this hypotheſis, muſt be done by Chriſt himſelf, when after he had ſaid, that *(b) becauſe tribulations do abound, the love of many ſhall wax cold*; he adds, *but he that endures to the end ſhall be ſaved*; and when he ſaid to the *church* of *Smyrna*, *(c) be thou faithful to the death, and I will give thee a crown of life.*

This alſo muſt be done by the *ſpirit* of God, or by St. *Paul*, aſſiſted by him, when he ſaith to the *Coloſſians*, *(d) Chriſt will preſent you holy and unblameable before him, if you continue in the faith rooted and ſettled and be not moved away from the hope of the goſpel*: And to the believing *Jews*, *(e) you are Chriſt's houſe, if ye hold faſt the confidence, and the rejoicing of hope to the end*; you are made *(f) partakers of Chriſt, if you continue the beginning of your confidence ſtedfaſt to the end.* Theſe words were plainly directed to the *Coloſſians* and *Jews* to deter them from wavering in, and departing from the *chriſtian* faith. And is it credible that the *apoſtle* ſhould uſe this argument to deter them from thoſe ſins, and yet declare and require them to believe it was impoſſible they ſhould do theſe things? And thereby render his own motive wholly ineffectual? Sure it is impoſſible to believe that the ſame divine wiſdom ſhould ſay that God hath abſolutely engaged to preſerve you from departing from him, or being moved from the hope of the goſpel; and yet it highly concerneth you to fear and to take heed leſt you depart from him, or ſhould be moved from this hope; that is, it highly doth concern you to fear leſt the God of truth ſhould be unfaithful to his promiſe.

SECTION XIII.—*Laſtly.* This is apparent from thoſe many threats God hath denounced againſt thoſe who ſhall fall away, and not continue ſtedfaſt in their faith, and their obedience to the end; for as a promiſe made on a condition im-

(b) Matth. xxiv. 12, 13.—*(c)* Rev. ii. 10.—*(d)* Coloſſ. i. 22, 23.—*(e)* Heb. iii. 6.—*(f)* Ver. 14.

poſſible to be performed, ſay the *civilians*, is as none at all, ſo is a threat of that which cannot poſſibly befal us, becauſe it cannot rationally excite me to dread, and therefore to decline the threatened evil. All rational threats ſuppoſe the evil to which the puniſhment is threatened may be done, and declare ſuch puniſhments ſhall follow when it is done. Now of theſe threatenings, the moſt dreadful are thoſe which we have already mentioned; that it is *impoſſible to renew them to repentance; that there remains no more ſacrifice for their ſin; that they draw back to perdition;* and that *it had been better for them not to have known the way of life, than afterwards to depart from the holy commandment.* Our *Lord* tells his *diſciples*, that *(a) if any one abide not in him, he is to be caſt out as a withered branch, gathered up, and burnt;* where it is obſervable, that he ſpeaks of that abiding in him, in which if they continued, *he would abide in them*, Ver. 4. and they would *bring forth much fruit*, Ver. 5. He ſaith to the *church* of *Epheſus*, *(b) remember whence thou art fallen, and repent, and do thy firſt works; elſe I will come unto thee quickly, and remove thy candleſtick out of its place, if thou repent not.* Now would *Chriſt* exhort them to return to thoſe works which were not the works of a true *chriſtian?* Or could this puniſhment be inflicted, and no ſoul periſh by it that otherwiſe might have been ſaved? To the *church* of *Pergamos* he ſaith, *(c) repent, or I will come unto thee quickly, and fight againſt thee with the ſword of my mouth.* To the *church* of *Sardis*, *(d) remember how thou haſt received and heard, and hold faſt and repent, or I will come unto thee as a thief.* Now, that he himſelf ſhould threaten what his own decree and promiſe had rendered impoſſible, is very difficult to believe.

To ſtrengthen theſe arguments, let it be ſeriouſly conſidered how unlikely it is that all theſe exhortations and commands, theſe cautions, threats and conditional proviſions, ſhould proceed from the ſame God who had before made known to the ſame perſons his abſolute decree and promiſe that they ſhould certainly be preſerved to the end; and made it one article of that faith, which *is the expectation of things hoped for, the evidence of things not ſeen*, that they ſhall be infallibly thus preſerved: Seeing, according to this doctrine, God muſt be ſuppoſed to ſpeak thus to them.

"I lay upon you ſtrict commands, *to hold faſt till I come, that no man take your reward from you*, and to *keep yourſelves in the love of God;* but know that I have abſolutely engaged

(a) John xv. 6.—*(b)* Rev. ii. 5.—*(c)* Ver. 16.—*(d)* Chap. iii. 2, 3.

they shall never perish, and if he that hath *begun a good work in christians will always perfect it;* if the *apostle* knew and taught this doctrine to them, why doth he go about to fright them from this destructive scandal, by telling them it might have that effect which he before had told them was impossible? For he that saith such persons cannot actually perish, saith in effect, there can be no reason to abstain from scandalizing them, lest they should perish.

fifthly. Such, *Lastly*, are those words of the Psalmist, *(i) the rod of the wicked shall not always rest upon the back of the righteous, lest the righteous put forth their hands unto iniquity;* for these words seem plainly to insinuate, that great and long oppressions might have this effect upon them; and surely that which God is thus careful to prevent, might possibly befal the righteous, there being no need of care to prevent that which he absolutely hath engaged to preserve them from.

CHAPTER III.

Containing an Answer to those Texts of Scripture which are produced to prove, that true Saints cannot fall finally from Grace, but will assuredly persevere to the End.

HAVING thus proved the possibility, that persons truly regenerate may fall from grace, and so eternally miscarry; I proceed to answer the objections offered to the contrary, from scripture, and from reason.

Some of the arguments produced from *scripture* need very little answer, as being wholly alien from the purpose. As, *v. g.*

1st. That passage of St. *John, (k) Christ having loved his own, which were in the world, he loved them to the end.* For

(i) Psal. cxxv. 3.—(k) John xiii. 1.

theſe words only ſignify, that he loved them to the cloſe of his life, and ſhewed this affection to them by waſhing their feet when he was to leave them. This paſſage therefore can afford no argument to prove that the regenerate cannot fall away, becauſe *Chriſt* ſpeaks not of them whom he had choſen to eternal life, but of them only whom he had choſen to be his *apoſtles*, Chap. xv. 19. not of his love of them to the end of their lives, but of his own life on earth.

2*dly.* Of like impertinency is that other paſſage, *(l) thoſe whom thou haſt given me have I kept, and none of them is loſt, but the ſon of perdition.* For (1*ſt.*) That this was ſpoken only of the twelve *apoſtles* is evident from the whole context, and ſo there is no reaſon to extend it to all true believers. (2*dly.*) The very next chapter ſhews that this was ſpoken of their preſervation from temporal death; *Chriſt* requeſting that his *diſciples* might be permitted to go away when he was apprehended, *that this ſaying of his might be fulfilled*, John xviii. 8. And (3*dly.*) This paſſage taken in the ſenſe of the objectors, is rather an argument that ſome of them who were given by God to *Chriſt* may periſh, becauſe it is affirmed that one of them who were thus given to *Chriſt* did ſo. Such,

3*dly.* Is that paſſage cited from Rom. xi. 29. that *the gifts and callings of God are without repentance*; this being evidently ſpoken of thoſe *Jews* who were then hardened, given up to a ſpiritual ſlumber, *broken off from their own olive tree*, and in that ſtate of infidelity in which they have continued almoſt 1700 years, and only intimates that God will in his good time receive them again into his favor.

The arguments which ſeem to have a greater force in them, are taken either from thoſe ſcriptures which ſeem plainly, or by juſt conſequence, to aſſert this doctrine, or elſe to promiſe this perſeverance of the *Saints*.

SECTION I.—*Argument* 1. And (1*ſt.*) If the elect cannot be ſeduced, or deceived, they cannot fall away; but that they cannot be thus deceived, *Chriſt* plainly ſeems to intimate in theſe words, *(m) falſe Chriſts and falſe prophets ſhall ariſe, who ſhall deceive, if it were poſſible, the very elect.* But that this text proves not that the *elect* can never fall away, is evident,

Anſwer 1.—(1*ſt.*) Becauſe *Chriſt* ſo ſolemnly exhorts them to uſe the greateſt caution, that they be not ſeduced by theſe men, ſaying, Ver. 4, 5. *Let no man deceive you, for many ſhall come in my name, ſaying, I am Chriſt and ſhall deceive many*; and Ver. 23. *If they ſay here, and there is Chriſt, believe them not; for many falſe Chriſts, and falſe prophets ſhall ariſe to*

(*l*) John xvii. 12.—(*m*) Matth. xxiv. 24.

deceive the elect ; look ye therefore to it, behold I have foretold you all things, Mark xiii. 22, 23. Now is it ſuitable to the wiſdom of our Lord to exhort his diſciples to uſe ſo great diligence and caution, leſt they ſhould be deceived by thoſe men, and at the ſame time to aſſure them it was utterly impoſſible they ſhould be deceived ? Moreover I aſk to whom doth he direct this exhortation to the *elect ?* Then muſt he do it to them who could not poſſibly be deceived, and ſo his words muſt bear this uncouth ſenſe, *be very careful, leſt ye be deceived by theſe men, for I aſſure you, it is abſolutely impoſſible they ſhould deceive you.* Or was he thus concerned only for *reprobates ?* And why then did he decree they ſhould be from all eternity, and never ſhould have grace effectual, or ſufficient to preſerve them from the wiles of *Satan ?*

2*dly*. In the ſame chapter, our Lord exhorts them *to ſee to it*, to *(n) watch* and *pray*, leſt the day of affliction, the hour of temptation, coming ſuddenly upon them, *ſhould find them ſleeping ;* and *leſt their hearts ſhould be overcharged with ſurfeitings and drunkenneſs, and that day ſhould come upon them unawares ; to watch and pray that they may be counted worthy to eſcape all theſe things.* Now are theſe ſuppoſitions which can agree to men who cannot poſſibly be *found ſleeping* in this ſpiritual ſenſe, on whom the day of *Chriſt* cannot come thus unprepared, and who never can be unworthy to ſtand before the ſon of man ? Or were not his *apoſtles* to whom he ſpeaks theſe things of the number of the elect ? Can there be any need of ſuch vehement exhortations to conſtant prayer and vigilance, heed and circumſpection, to prevent what could not poſſibly befal them ? Or was our Lord thus concerned only to exhort them who he well knew could never poſſibly avoid theſe things ?

3*dly*. *Chriſt* here declares, that by reaſon of the extreme affliction of thoſe times *many ſhould be offended ;* that is, ſhould fall off from the faith. See the note on Matth. xviii. 6. and adds, that *becauſe iniquity ſhall abound the love of many ſhall wax cold, but he that endures to the end ſhall be ſaved*, Ver. 12, 13. where, that *Chriſt* ſpeaks not only of an *hypocritical* outward affection to him, may be gathered from his ſtyling it not pretence, but love ; his ſuppoſition that it was fervent love, for what was never hot, cannot wax cold ; yea, ſuch love in which had they endured, they would have certainly been ſaved ; and yet he doth not only intimate, that ſome would not continue in this love to the end, but plainly doth foretel, that it in many would wax cold. To anſwer

(n) Mark xiii. 33, 35, 36.—Luke xxi. 34, 36.

therefore directly to the argument urged from this text, I ſay,

Anſwer 2.—1*ſt*. That the phraſe εἰ δύνατον, *if it be poſſible*, if it may be, doth not denote an abſolute impoſſibility, but only a great difficulty in the performance of an act poſſible. So Acts xx. 16. *Paul haſtened*, εἰ δύνατον αὐτῷ, *if it were poſſible for him, to be at Jeruſalem before Pentacoſt*; and yet ſure he made not all this haſte to do what was impoſſible. The *apoſtle commands us*, εἰ δύνατον, *if it be poſſible, as much as in us lieth, to have peace with all men*, Rom. xii. 18. and yet doth not exhort us to uſe our utmoſt endeavors to do what was impoſſible. Εἰ δύνατον, *if it be poſſible*, ſaith *Chriſt*, *let this cup paſs from me*, Matth. xxvi. 39. and yet he adds, *all things are poſſible to thee, O Father*, Mark xiv. 35, 36. And hence the phraſe is changed by St. *Luke* into εἰ βούλει, *if thou willeſt*. Now that the deceiving of *chriſtians* in thoſe times of miraculous endowments was very difficult, is evident from that ſpeech of *Galen* concerning a thing hardly feaſible, θᾶττον τὶς τὸς ἀπὸ Χριςῦ μεταδιδάξειε, *ſooner may a chriſtian be turned from Chriſt*.

2*dly*. This phraſe imports not what the event would be upon the elect, but the vehemency of the endeavors of ſeducers, that they would do the utmoſt they could to ſeduce the *chriſtian* from his ſtedfaſtneſs; and this is evident from the words of St. *Mark*, *(a) they will ſhew ſigns and wonders*, πρὸς τὸ ἀποπλανᾶν εἰ δύνατον, *to deceive, if they are able, the elect*. Now to ſay ſuch a one will do you a miſchief if he can, is ſurely no ſecurity that he will do you none. And,

3*dly*. Should this phraſe reſpect the event, it may do it not abſolutely, but only with relation to the means here mentioned; *i. e. they ſhall ſhew ſigns and wonders* which ſhall prevail to ſeduce *Jews*, *Samaritans* and *Heathens* and even *chriſtians*, were it poſſible for *impoſtors* by *lying ſigns and wonders*, to deceive them who are inveſted with a power of working greater ſigns and wonders by the aſſiſtance of the holy ghoſt, and will attend to the things wrought among them, or by them.

SECTION II.—*Objection* 2. It is *(b) the will of the father, that every one that believeth in Chriſt, and is given to him by God, ſhould not periſh, but have everlaſting life*: But this he cannot have, unleſs he perſevere to the end; therefore every true believer ſhall thus perſevere.

Anſwer. Now in anſwer to this, and to all other promiſes, or declarations of like nature, which engage that God will give eternal life to the believer, I ſay that nothing is more certain than that they are only to be underſtood of ſuch a faith as

(a) Mark xiii. 22.—*(b)* John vi. 39, 40.

doth endure to the end, and so includeth perseverance in it, Matth. xxiv. 13. For either these promises are made to temporary believers, which is disowned in the objection, and is contrary to the tenor of the *scripture*, and makes the promises of eternal life, and the threats of perdition belong to the same persons; or else they belong only to such as do continue in the faith, and then it is demonstratively evident that perseverance is included in them, and therefore cannot be proved from them without begging the question.

Reply. If it be said that the promise of eternal life being made to the believer, argues that they who fall away were never true believers;

Answer. To this I answer, *(1st.)* That they are as expressly styled true believers as others are. The *little ones* who are supposed such as may be offended, and perish, are those that *believe in Christ*, Matth. xviii. 6, 14. Those represented by the stony ground are such as *for a while believe* and their only fault is, that *afterwards they are offended, and fall away* from this faith. So the *weak in faith* who may perish through the scandal of the strong, have a true, though a weak faith; such a one is *Christ's servant*, Rom. xiv. 14. one *for whom Christ died*, Ver. xv. 1 Cor. viii. 11. and his faith is *the work of God*, Rom. xiv. 20. among the *Samaritans many believed in Christ* John iv. 39, 42, and yet they all fell off from him to *Simon Magus*, Acts viii. 10. and many of those *Myriads of Jews that believed*, Acts xxi. 20. fell away afterwards, as hath been proved already. Now what ground hath any man to say, that the word believers doth not bear the same sense, when it is used of such persons, as when it is used of those who do not fall away? That they believe only for a time, that they are not stedfast and rooted in the faith, who are after *moved away from the hope of the gospel*, is said by the spirit of God; but that they did not truly believe as well as others, is never said.

2dly. That this faith, as to its kind, is true, is evident from this consideration, that *Christ* and his *apostles* require such persons not to change it, but only to continue in it; not to believe with a faith, true and real as to kind, but to be stedfast in the faith they had already. Thus when the *Jews* believed in Christ, *Jesus* said to those that believed on him, *if you continue in my word, then are ye my disciples indeed*, John viii. 30. *i. e.* such *disciples* on whom I shall confer the life and blessed resurrection promised, Chap. vi. and *Paul* and *Barnabas* exhort the believers at *Lystra, Iconium* and *Antioch*, *to continue in the faith.*

3dly. This answer thwarts those numerous texts of *scripture* which suspend the benefits promised to believers on their con-

tinuance in the faith (it being certain that no ſuch benefits can belong to them which continue in a falſe faith) as, *v. g. Ye ſhall be preſented blameleſs, (b) if ye continue in the faith rooted and grounded, and be not moved away from the hope of the goſpel. (c) They ſhall be ſaved if they continue in faith. (d) Ye are Chriſt's houſe, if ye hold your rejoicing of hope firm to the end. (e) Ye are made partakers of Chriſt, if ye hold the beginning of your confidence ſtedfaſt to the end. (f) If that which ye have heard from the beginning, abide in you, ye ſhall continue in the Son, and in the Father; thou ſtandeſt by faith, if thou continue in his goodneſs.* And,

4*thly.* It enervates all the exhortations of the *Holy Spirit* to *hope to the end*, 1 Pet. i. 13. *to be ſtedfaſt in the faith*, 1 Cor. xv. 58. 1 Pet. v. 9. and *to take heed that we fall not from our ſtedfaſtneſs*, 2 Pet. iii. 17. and all the declarations of the *ſcripture*: That *(g) we muſt be faithful to the death, that we may inherit eternal life; (h) we muſt endure to the end, that we may be ſaved;* and that *(i) if the juſt man who lives by faith draw back, God's ſoul will have no pleaſure in him;* for if he that hath true faith and hope muſt believe and hope to the end, he cannot fall from his ſtedfaſtneſs, and ſo theſe exhortations muſt be needleſs; the ſuppoſition that he may *draw back to perdition* muſt be falſe; and he that is once faithful muſt be ſo unto the death. In a word, the only diſtinction betwixt a living and dead faith is this, that the firſt is fruitful in good works, the ſecond is *faith without works;* ſo that as long as faith is attended with the good works required of the faithful, the man lives by faith; and when it ceaſeth to do ſo, his faith is dead. Nor is there any other difference betwixt temporary and ſaving faith but this, that the temporary believer is *(k) moved*, and *falls away from his* faith and hope, and *(l) holds not the beginning of his confidence firm to the end*, as the other doth, as is demonſtrable from this, that the only fault of the man that believes only for a time is this, that he *after falls away*, and when perſecution or *temptations do ariſe, he is offended;* and the only thing that renders the faith of the other ſaying, is, that he perſeveres in it to the death.

SECTION III.—*Objection* 3.—3*dly.* They argue thus, *the Lord hath not caſt off his people whom he foreknew*, Rom. xi. 2. whereas they who perſevere not to the end will be caſt off by him; they therefore whom he foreknows will perſevere.

Anſwer. That this text cannot relate to any foreknowledge God hath of his *elect* from all eternity, but only to his fore-

(b) Col. i. 23.—*(c)* 1 Tim. ii. 15.—*(d)* Heb. iii. 6, 14.—*(e)* 1 John ii. 24.—*(f)* Rom. xi. 21, 22.—*(g)* Rev. ii. 10.—*(h)* Mat. xxiv. 13.—*(i)* Heb. x. 38.—*(k)* Col. i. 23.—*(l)* Heb. iii. 14.

knowledge and choice of the *Jewiſh* nation before any other nations of the world, and only ſignifies that God had not entirely caſt off his people *Iſrael*. Now to confirm this interpretation, obſerve,

1*ſt*. That there be two *queſtions* handled in this chapter; the firſt is this, *Hath God caſt off his people?* To which the anſwer given to the 10th verſe, is this, *God hath not* entirely *caſt* them *off*, he having among them a remnant of believers; as in the great *apoſtaſy* from him to *Baal*, he had a remnant *who bowed not the knee* to him. The ſecond queſtion is this, Are the obdurate *Jews ſo fallen as that they ſhall never riſe again?* Is that nation ſo caſt off as never to be received again to favor? And to this alſo he anſwers in the negative, from the 11th verſe to the end of that chapter. Obſerve,

2*dly*. That of the people of *Iſrael*, *Moſes* ſpeaks thus, *thou art an holy people to the Lord, the Lord thy God,* προείλατο, *hath choſen thee to be a peculiar people to himſelf,* מִכֹּל *before all the people that are on the face of the earth*, Deut. vii. 6. x. 16. now to be choſen, and to be known of God, are the ſame thing in *ſcripture*, and therefore the phraſe is elſewhere varied thus, *you have I known*, Michol, *before all the families of the earth*, Amos iii. 2. And thoſe words of *Hoſea*, Chap. xi. 12. *Judah yet ruleth with the Lord, and is faithful with the Saints*, are by the *Septuagint* thus rendered, καὶ Ἰούδας ἔτι ἔγνω αὐτὸς ὁ θεὸς καὶ ὁ λαὸς ἅγιος κληθήσεται τῷ θεῷ, *as for Judah now God hath known them, and he ſhall be called the holy people of God:* So that the people *whom he foreknew*, may be here only a *Periphraſis* of the *Jewiſh* nation, as will be evident (1*ſt*.) from this conſideration that theſe words, οὐκ ἀπώσατο ὁ θεὸς τὸν λαὸν αὐτοῦ, *the Lord hath not caſt off his people*, are plainly cited from Pſal. xciv. 14. xcv. 3. in both which places they are ſpoken of the whole *Jewiſh* nation, and therefore it is reaſonable to conceive that the words added to them by the *apoſtle* muſt relate to the ſame people, eſpecially if we conſider that the whole argument of the apoſtle here confirms this interpretation; for (1*ſt*.) He proves that *God had not caſt off his people* utterly, and without exception, becauſe he was an *Iſraelite*. 2*dly*. He confirms this from what the *ſcripture* ſaith in the hiſtory of *Elias*, complaining of a revolt ſo general, that he only ſeemed to be left among them who adhered to him; and receiving this anſwer from God, that they were not all revolted from God as he ſuppoſed, he having *reſerved* 7000 *perſons who had not bowed the knee to Baal*, and thence concluding, that ſo it was now with the ſame people, there being now a *remnant* of them that believed *according to that election of grace*, which hath choſen them to be members of the *church* of Chriſt. And 3*dly*. *The election*, ſaith he, *hath*

obtained, but the reſt were blinded, Ver. 7. Who ſees not now that all this is ſpoken of God's people *Iſrael*, and conſequently that the people whom he foreknew muſt ſignify that very people?

SECTION IV.—*Objection* 4. *Whom God juſtifies, them he alſo glorifies*, Rom. viii. 29. And therefore they who are once juſtified can never fall from grace, becauſe they cannot fail of glory; and becauſe *nothing can ſeparate them from the love of God which is in Chriſt Jeſus*. Ver. 35.

Anſwer 1. To this argument I have returned one ſatisfactory anſwer when I diſcourſed of this text under the head of *(a) election, viz.* that all the ſufferings of thoſe who loved God, and were called according to his purpoſe of making them ſons of God, and joint heirs with Chriſt, ſhall work together for their good, ὅτι ὃς προέγνω, for whom he thus foreknew, he predeſtinated to be conformed to the image of his ſon, *i. e.* to be like him in ſufferings, *ver.* 17. 2 Tim. ii. 11. who *ſuffered firſt, then entered into his glory, leaving them an example that they ſhould follow his ſpirit*, 1. Pet. ii. 21. and whom he thus foreappointed to ſufferings, 1 Theſſ. iii. 3. he in due times called to ſuffer; and whom he thus called, upon their faith and patience under their ſufferings, for his ſake, he juſtified, *i. e.* he approved of them as faithful ſervants to their Lord, and afterward gave them a glorious reward of all their ſufferings, they having *through faith and patience, inherited the promiſes*, Heb. vi. 12. or he made them glorious under ſufferings by the ſpirit of glory and of God reſting on them, and rendering them happy ſufferers, 1 Pet. iv. 14. This interpretation I have there confirmed, and if it ſtand good, it affords a double anſwer to this argument, *viz.* that to be juſtified here, doth not import to have their paſt ſins pardoned, but to be approved of God as patient ſufferers. 2*dly*. That upon their being *faithful to the death, he hath given them the crown of life.*

Anſwer 2. 2*dly*. The word ἐδόξασε, *he hath glorified them*, upon the ſenſe of which the whole ſtrength of this argument depends, is by the *fathers* thus interpreted, *he hath made them glorious, by giving them his holy ſpirit, to enable them to work the greateſt miracles, and to endow them with ſpiritual gifts*, and all thoſe *chriſtian* virtues which are the fruits of the ſpirit, and to be to them an earneſt and confirmation of that future glory he hath promiſed to them; and according to this ſenſe of the word, it is evident that this argument is of no force, as being wholly built upon a falſe ſenſe of this word.

Now according to this interpretation the import of theſe words is this, *all things ſhall work together for good to them*

(a) Anſwer to Argument 3.

that love God, to the called according to his purpose of bringing sons to glory by *Christ Jesus*, ὅτι ὃς προέγνω, for whom he hath thus foreknown, *i. e.* hath chosen for his *church* and people now, as he did the *Jews* of old, them he predestinated or foreappointed to be conformed to the image of his son, their *elder brother*, that is to be *sons of God*, and *joint heirs with Christ*; and the method he used to bring them to this adoption was this, (*1st.*) To call them to the faith of *Christ*; *2dly*. To justify them upon their cordial embracing of this faith from their past sins, so that there might be *no condemnation to them being in Christ Jesus*, Rom. viii. 1. and *3dly*. To render them a glorious people by the *holy Spirit* given to them, because they are sons, as an earnest of their future glory. To confirm this interpretation let it be noted,

1st. That the connective particle, ὅτι, *ver.* 29. shews that the words following are introduced as a proof of the preceding words, *all things shall work together for good to them that love God, that are called according to his purpose*; for whom he foreknew. Note,

2dly. That this whole proof refers not to any thing yet to come relating to the persons *called according to his purpose*, but to the time past, and what hath been done for them already; for the words are whom *he hath foreknown, he hath predestinated, he hath called, he hath glorified*. Note,

3dly. That, ὃς προέγνω, whom he hath foreknown, doth not relate to God's knowledge of these persons from all eternity, but to his affectionate knowledge of christians as his church, *his chosen generation, his peculiar people*, 1 Pet. ii. 9. as the *Jews* are styled, *Chap.* xi. 2. See the answer to the foregoing objection. These who are thus converted and become his peculiar people before, and above other nations, are said to be known of God in a peculiar manner, and with an affectionate knowledge; as in these words, 1 Cor. viii. 3. *If any man love God, he is known of God*. Gal. iv. 8. But *now that ye know God, or rather are known of God* 2 Tim. ii. 19. *The Lord knoweth who are his*. These things being thus noted, I conceive the sense of the whole to be this; *all* these afflicting *things shall work together for good to them that are called according to his purpose*; for those whom he hath so foreknown, as to make them, γένος ἐκλεκτὸν, *his elect, and his peculiar people* before others; for them he hath designed the choicest blessings, even the adoption of sons, and their being coheirs with Christ, and in order to this it is that he hath chosen them out of the world to be his church, an *holy nation*, and a *peculiar people to himself*, and hath justified them, or given them a full remission of their sins, and hath already made them glorious by causing *the spirit of glory and of God to rest upon them*;

he hath made them all glorious within by adorning them with the fruits of the *holy ſpirit*, he hath made them glorious in the ſight of the world by giving them thoſe gifts and powers of the *Holy Ghoſt* which cauſe men highly to eſteem of them, and to glorify God in their behalf, he hath hereby conformed them already in a great meaſure to the image of his ſon; for *they with open face as in a glaſs, beholding the glory of the Lord, are changed into the ſame image with him, from his glory to glory* derived upon *them by the ſpirit of the Lord*, 2 Cor. iii. 18.

To proceed to anſwer the ſecond part of the objection from thoſe words, *who ſhall ſeparate us from the love of Chriſt, or the love of God in Chriſt Jeſus?*

Note *1ſt.* That this inquiry is not who ſhall ſeparate us from the love with which we love God or Chriſt; but who ſhall ſeparate us who love God, and teſtify that *love* by keeping his commandments, John xv. 10. from his affection towards us. The *apoſtle* therefore only intimates that ſuch perſons continuing in the love of God, ſhall be preſerved by him from the temptations here mentioned, and ſo ſupported by his grace and ſpirit, as to be able to bear them; but he doth not ſay the love of no *chriſtian* ſhall *wax cold*, Matth. xxiv. 12. That none of them ſhall *loſe his firſt love*, Rev. ii. 6. Were there no cauſe to fear this, why doth *Chriſt* exhort his diſciples to *abide in his love*, John xv. 9. and his *apoſtles* exhort others *to keep themſelves in the love of God*, Jud. xxi. *to look dilligently to it that they fall not from the grace and favor of God*, Heb. xii. 15. and to *continue in the grace of God*, Acts xiii. 43.

2dly. I anſwer that the apoſtle doth not ſay that nothing can ſeparate true believers from the love of God or Chriſt; but only declares his perſuaſion that nothing would do it, or that they had no cauſe to fear theſe things, or to be ſhaken from their ſtedfaſtneſs in expectation of thoſe ineſtimable bleſſings God had promiſed to, and *Chriſt* had purchaſed for them, by any of theſe tribulations, theſe *light afflictions being not worthy to be compared with the glory that ſhall be revealed*, Ver. 18. And they having good ground to hope that all the evils they ſhall bear ſhall conduce to their good, that *Chriſt* will ſtill be ready to ſupport them under them by his power, and to help their infirmities by his ſpirit, and at laſt give them the glory prepared for the ſons of God; he might well perſuade himſelf they ſhould not ſeparate them from the love of God. The *apoſtle* therefore doth not by theſe words intend to teach believers that they could not be ſhaken by any of theſe things; for that would have contradicted the drift of all his *epiſtles*, in which he doth ſo oft expreſs his fears leſt they ſhould be ſhak-

en with them, and ſo far tempted by them as to *be moved away from the hope of the goſpel, and render all his labor vain*, and offers ſo many arguments and motives to prevent this effect of theſe temptations; but only doth intend to ſay, that from theſe conſiderations, they had ſo great inducements to perſevere and continue ſtedfaſt in the love of God, as gave him a ſtrong ground of perſuaſion that they would do ſo.

SECTION V.—*Objection* 5. If true believers have that ſpirit of God who *ſeals them up to the day of redemption*, Eph. iv. 30. and is *the earneſt in their hearts of the inheritance of life*, 2 Cor. i. 21, 22. Eph. i. 13. then all who are once the ſons of God, and therefore have the ſpirit of God dwelling in them, muſt be aſſured that they ſhall enjoy this inheritance; but true believers have this ſpirit of God; for *becauſe they are ſons, God hath ſent the ſpirit of his ſon into their hearts*, Gal. iv. 6.

Anſwer 1. That theſe *Metaphors* neither do, nor can ſignify that they who have once the *ſpirit* can never loſe him, or cauſe him to depart from them, is evident from theſe conſiderations.

1ſt. That they who have been *the temples of God*, by virtue of his ſpirit dwelling in them, may ſo corrupt this temple as to be themſelves deſtroyed as is demonſtrable from theſe words of St. *Paul* to the *Corinthians*, *(b) know ye not that ye are the temple of God, and that the ſpirit of God dwelleth in you? If any man defile the temple of God, him will God deſtroy; for the temple of the Lord is holy, which temple ye are.* See the note there. He adds, that they whoſe bodies are *(c) the members of Chriſt*, and who are *one ſpirit with him*, may make theſe bodies *the member of an Harlot*, and may defile that body with fornication, which is the *temple* of the *Holy Ghoſt*, and ſo may deprive themſelves of their intereſt in *Chriſt's* kingdom; for *(d) no fornicator ſhall inherit the kingdom of God.* So certain is that of *Hilary*, that membra adhærentia meretrici, deſinunt eſſe membra Chriſti, *they who are guilty of fornication, ceaſe to be the members of Chriſt*, and ſo agreeable to all *(e)* antiquity, who generally teach that God dwelling in us by his ſpirit may be provoked to quit his habitation; and that he whoſe body is the *temple of the Lord* by virtue of his *ſpirit*

(b) 1 Cor. iii. 16, 17.——*(c)* Chap. vi. 15, 19.——*(d)* Ver. 9. 10.

(e) Cum omnes Templum ſimus Dei, illato in nos et conſecrato ſpiritu Sancto, ejus Templi æditua et Antiſtita puniſcitla eſt, quæ nihil immundum, nec profanum inferri ſinat, ne Deus ille qui inhabitat inquinatam ſedem offenſus derelinquat. *Tertul. de cultu fœm. l. 2. c. 1.* Επειδὴ ἀγιάζει ἡμᾶς ὁ τοῦ ἁγίου ἔχων τὸν οἰκήτορα, ὁ δύναται εἶναι ὁ πάντα τοῦ θεοῦ. *Oecum. in locum.* Τοιγαροῦν ὁ πόρνου ὁ δυνάμει εἶναι ἁγίου ἑαυτὸν τοῦ ἁγίου ἐκείνου ἐξιστῶν τῷ ἁγιάζοντι αὐτὸν πνεύματι. *Theoph. in locum.*

dwelling in him, may defile that *temple* to his own ruin, and cauſe the *holy ſpirit* to depart from it.

And, 2*dly*. This is farther evident from the *apoſtle's* fears that *Satan* might ſo far have tempted his *Theſſalonians* as to render *(f) all his labor vain among them;* for he acknowledges that theſe *Theſſalonians* had *(g) received the word with much affliction*, and yet *with the joy of the Holy Ghoſt;* that they *received it not in word only, but in power, and in the Holy Ghoſt, and in much aſſurance;* that they had ſhewed *(h) the work of faith, and labor of love, and patience of hope in Chriſt Jeſus*, and were *the elect of God* in whom *the word wrought effectually*. They therefore had aſſuredly received the *ſpirit* of God, and yet he fears they might ſo fall away as to render his labor among them vain, and therefore ſo as to cauſe this *holy ſpirit* to depart from them. And,

3*dly*. This is farther evident from the exhortations in theſe *epiſtles*, directed to thoſe men who are ſaid to have this ſeal, and earneſt of the *holy ſpirit;* for to the *Corinthians* thus ſealed the *apoſtle* ſends this exhortation, *(i) I beſeech you that you do not receive the grace of God in vain*, plainly ſuppoſing that this might be done: He adds, that he was *(j) jealous over them, leſt having eſpouſed them to one huſband, Chriſt, their minds ſhould be corrupted from the ſimplicity that is in Chriſt;* and doth expreſs his fears leſt he ſhould *(k) bewail many who had ſinned already by uncleanneſs, fornication and laſciviouſneſs; i. e.* by ſins which did corrupt the *temple* of God, which made the members of Chriſt *the members of an harlot*, and excluded them from the kingdom of God *and had not repented of thoſe ſins.*

Again in that *epiſtle* to the *Epheſians*, in which the *apoſtle* ſaith, they were *ſealed with the ſpirit of promiſe*, and made *an habitation of God through the ſpirit;* he exhorts them to avoid *all fornication, uncleanneſs and covetouſneſs*, as knowing that no *fornicator, unclean or covetous perſon hath any inheritance in the kingdom of Chriſt, and of God;* and therefore no ſuch perſon can have the *ſpirit* of God abiding in him. *(l) Let no man*, ſaith he, *deceive you with vain words; for becauſe of theſe things cometh the wrath of God upon the children of diſobedience.* Now if this ſealing, this earneſt of the *ſpirit*, had abſolutely ſecured them from theſe ſins, and from the wrath of God, due to as many as are guilty of them; why is he ſo concerned to deter them from them? And to exhort them not to be ſo deceived as to fall under this wrath? Such cautions naturally tending to expreſs the danger men lie under

(f) 1 Theſſ. iii. 5.——*(g)* Chap. i. 4, 5. vi. 3.——*(h)* Chap. ii. 13.——*(i)* Chap. vi. 1.——*(j)* Chap. xi. 3.——*(k)* Chap. xii. 20, 21.——*(l)* Chap. v. 3, 6.

of the judgment threatened. Yea, why doth he deſire th
(m) they faint not at his tribulations, and exhort them
(n) put on the whole armor of God that they may be able
withſtand (the temptations which might befal them) *in the e*
day, and having done all to ſtand, if he thought them abſ
lutely ſecure from *fainting* or falling in that day?

Anſwer 2. Theſe expreſſions therefore cannot be deſigne
to teach us that they who have once received the *holy ſpir*
cannot *quench* him, or *grieve* him ſo as to cauſe him to depa
from them, that being the natural conſequence of grievi
him, as hath been ſhewed in the note there; but only to i
form us that the *holy ſpirit* vouchſafed to *Chriſt's* church a
members, gave them a juſt aſſurance of the truth of *chriſtia*
faith, and conſequently of the farther bleſſings *Chriſt* h
promiſed to his faithful perſevering ſervants in the world
come. To give a true account of this, conſider that *chriſtian*
ity, when it firſt came into the world, required of all wh
ſhould embrace it, the duties of ſelfdenial, taking up the croſ
and being faithful to the death, and the encouragements it gav
them to perform all this was only the promiſe of the *holy ſpir*
to be with them, and be their comforter at preſent, and th
promiſe of eternal life hereafter. Now that *Chriſt* made goo
to them this firſt promiſe, and that the *primitive chriſtian*
were plentifully, and wonderfully endowed with the gifts an
graces of the *holy ſpirit*, is fully evident from the *epiſtles* an
acts of the *apoſtles*, and hath been fully proved in the prefac
to them both; and by the vouchſafement of this ſpirit the
are ſaid to have an earneſt of their future inheritance, and t
be ſealed up to the day of redemption, they through this ſpiri
(o) groaning for the redemption of the body, and knowing tha
(p) if this earthly tabernacle were diſſolved, they had a buildin
made without hands eternal in the heavens. Whence it is evi
dent that they who had theſe firſt fruits of the ſpirit, had there
upon an argument to ſatisfy them of the future bleſſings prom
iſed to them; and hence they by this *ſpirit* are ſaid to have th
earneſt of their future inheritance, and to be *ſealed up* to th
day of redemption.

SECTION VI.—*Objection* 6. Whereas ſome from theſe words,
(q) the foundation of God ſtandeth ſure, the Lord knoweth who
are his, argue thus, that the foundation of God is his election;
and that though the faith of ſome be overthrown, yet the Lord
knoweth his elect; and will not ſuffer their faith to be ſo:
I anſwer,

Anſwer. That this argument depends upon two ſuppoſitions
already proved to be falſe, *viz.* (1ſt.) That the foundation of

(m) Chap. iii. 13.—*(n)* Chap. vi. 11.—*(o)* Rom. viii. 23.—*(p)*
2 Cor. v. 1, 5.—*(q)* 2 Tim. ii. 18, 19.

God is his election; whereas it is indeed the doctrine, and promiſe of a bleſſed reſurrection, denied by *Hymenæus* and *Philetus*. *2dly*. That God's knowledge of his, is his knowledge of his elect; whereas in truth it only ſignifies that the Lord knoweth and approves of them who are commiſſionated to preach his doctrine to the world, or that he loves his faithful ſervants. See this proved in the diſcourſe of election in the anſwer to the fourth objection.

SECTION VII.—*Objection 7*. They *who are kept by the power of God through faith to ſalvation cannot* fall away; but all the faithful are ſo kept. 1 Pet. i. 5.

Anſwer. To this I anſwer, *(1ſt.)* That this place only proves that all who are preſerved to ſalvation are ſo kept by the power of God; but not that all believers are ſo kept. *2dly*. It proves only that they are kept *through faith*, i. e. *if they continue in the faith rooted and grounded, and are not removed from the hope of the goſpel*, Col. i. 23. *If they hold the beginning of their confidence ſtedfaſt to the end*, Heb. iii. 14. For this faith being the ſtedfaſt *expectation of things hoped for; the evidence of things not ſeen*, will render us victorious over the world, 1 John v. 4. Enable us to reſiſt *the temptations of the devil*, 1 Pet. v. 9. To *prefer affliction with the people of God before the pleaſures of ſin for a ſeaſon*, Heb. xi. 25, 26. And even *to ſuffer death, not accepting a deliverance, in expectation of a better reſurrection*, Ver. 35. And, laſtly, This faith engageth the power of God in our preſervation, and ſo cauſeth us *out of weakneſs to be ſtrong*, Ver. 34. But this place proves not that they ſhall certainly continue in the faith.

SECTION VIII.—*Objection 8*. If they who fall away were never truly faithful, they who are truly ſo can never fall away; but the firſt is proved from theſe words of St. *John, They went out from us, but they were not all of us; for had they been of us, they would no doubt have continued with us, &c.* 1 John ii. 19.

Anſwer. To this I anſwer, that the whole force of this argument depends upon theſe things; 1. That to be of us is to be elected, truly juſtified and ſincere believers. 2. Not to be of us is never to have been elected, or ſincerely chriſtians. 3. That to go out from them is to renounce the church of *Chriſt*, ſo as only reprobates could do. 4. That to abide with them was to continue faithful and ſincere chriſtians; all which things are uncertain, if not plainly falſe: For that theſe words, *they were not of us*, cannot ſignify they were not of the number of the elect, but only they were not of the *church* in general, and of the mind of the *apoſtles*, and the *church* that adhered to them, is evident from this; that from them they went out, and with them they might have remained: Whereas they

could not go out from the elect only who are not viſible; nor could they have remained with them who were never of them. 2*dly*. Their going out from them for a ſeaſon was no certain argument that they were not of the elect, ſince it is confeſſed they may fall totally, though not finally.

Anſwer 2.—2*dly*. The true ſenſe of the words ſeems plainly to be this, theſe *antichriſts* or deceivers went out from us of *Judea*; for ſome, κατελθόντες ἀπὸ τῆς Ἰουδαίας, *(r) going out from Judea taught the brethren that except they were circumciſed after the manner of Moſes, they could not be ſaved.* They went out alſo from the *apoſtles*; for *(ſ) we have heard*, ſay they, *that* τινὲς ἐξ ἡμῶν ἐξελθόντες, *ſome going out from us have troubled you with words, perverting your ſoul, ſaying that ye ought to be circumciſed and keep the law.* The perſons who taught theſe doctrines are ſtyled, *(t) falſe brethren, falſe apoſtles, deceitful workers, miniſters of Satan, dogs, evil workers, the conciſion.* Their doctrine tended to the ſubverſion of ſouls, to the corrupting and turning mens' minds from the ſimplicity that is in *Chriſt*, to hinder the truth of the goſpel from continuing with them, to make *Chriſt* die in vain, to cauſe *chriſtians* to fall from grace, ſo that *Chriſt ſhould profit them nothing*, ſo that they were *falſe prophets, falſe apoſtles* and *antichriſts* in the worſt of ſenſes. And by their going out from the *apoſtles* and *churches* of *Judea* to preach this deſtructive doctrine, to the *Gentiles*, which both the *church* of *Judea* and the *apoſtles* aſſembled for that purpoſe, flatly diſowned and cenſured, it ſufficiently appeared that all the preachers of theſe doctrines were not of them; theſe therefore muſt be ſome of thoſe many *antichriſts* which the *apoſtle* writing to the *Jews* here ſpeaks of, and they alſo divided and ſeparated from the *church*, and became *heretics* under the names of *Cerinthians, Nazareens* and *Ebionites*, and their *hereſy* prevailed in *Aſia M.* where St. *John's* province was. 2 *Tim.* i. 15.

Objection 9. He that cannot ſin, and that for a perpetual reaſon, cannot fall away and periſh by ſin; but *every one that is born of God ſinneth not; for his ſeed abideth in him, neither can he ſin, becauſe he is born of God.* 1 John iii. 9.

Anſwer 1. That theſe words cannot be intended to ſignify that he who is *born of the ſpirit* and the *word* can never fall from that ſtate, is evident partly becauſe it hath been proved already that the *holy ſpirit* may depart, and quit his habitation, and ſo he who was once born of the ſpirit may ceaſe to be ſo, partly becauſe men may not continue in the word, but may be *removed from the hope of the goſpel*, as is apparent from the words of this *apoſtle*, who having told the converted *Jews*

(r) Acts xv. 1.—*(ſ)* Ver. 24.—*(t)* 2 Cor. xi. 13, 15.—Gal. ii. 4.—Philip iii. 2.—Acts xv. 24.—2 Cor. xi. 3.—Gal. ii. 5, 21. v. 2, 4.

(u) That the old commandment was that which they had heard from the beginning, he adds, *(v) let that which ye have heard from the beginning abide in you; for if that which you have heard from the beginning abide in you, ye ſhall abide in the Son and in the Father.* And again, *Little children, abide in him, that when he ſhall appear you may not be aſhamed at his coming;* clearly intimating by theſe exhortations that they might not abide in him, and his word might not abide in them. In his ſecond Epiſtle, he tells *the elect lady* and her children, *(w) That many deceivers were gone out into the world who denied that Jeſus Chriſt was come in the fleſh;* and therefore bids them *look to themſelves that they loſe not the things that they had wrought*, viz. by embracing the doctrines of ſuch deceivers; and to make them the more cautious, he adds, *(x) He that tranſgreſſeth, and abideth not in the doctrine of Chriſt, hath not God*, plainly inſinuating, that they might ſo be drawn away by theſe deceivers as not to abide in the doctrine of *Chriſt*, and ſo might loſe their intereſt in God, and the things which they had wrought. And this he learned from his great maſter, who declared that they only were his true diſciples *who continued in his word*, and that they who did not *keep his word*, did not truly love him.

Anſwer 2. As thoſe words of *Chriſt, a corrupt tree cannot bring forth good fruit*, to wit, becauſe it is corrupt; and thoſe of the *apoſtle, (y) the carnal mind is not ſubject to the law of God, neither indeed can be*, viz. becauſe it is carnal; and *they that are in the fleſh cannot pleaſe God* for the ſame reaſon, do not prove that a corrupt tree cannot ceaſe to be corrupt, or become good, or that the carnal mind cannot ceaſe to be ſo, and become ſpiritual; ſo neither do theſe words, *He that is born of God cannot ſin, becauſe he is born of God*, prove that he who is born of God cannot ceaſe to be ſo, and then go on in a courſe of ſin to his own deſtruction.

Again, As theſe words *How can you that are evil ſpeak good things, the world cannot hate* you that are of it, the Jews *could not believe, the world cannot receive the ſpirit*, do not ſignify an impoſſibility that it ſhould be otherwiſe, but only their preſent indiſpoſition to the contrary, and the averſation of their minds from thoſe things which it is ſaid they cannot do: So thoſe words, *He that is born of God cannot ſin*, do not import any impoſſibility that they ſhould do ſo, but only that they have at preſent that frame of ſpirit which renders them ſtrongly averſe from ſin, and indiſpoſed to yield to any temptations to commit it.

(u) 1 John ii. 7.—*(v)* Ver. 24, 27, 28.—*(w)* Ver. 7, 8.—*(x)* Ver. 9.—*(y)* Rom. viii.

Answer 3. The interpretation which many of the ancient *fathers* give us of these words are a demonstration that they believed not the doctrine of the *saints perseverance*, for they expound the words thus, *he that is born of God, sinneth not, neither can sin*, quamdiu renatus est, *whilst he is born of God*, because he ceaseth to be a child of God when he sins; and this must necessarily be the import of the words if you interpret them of living in an habit, or any course of sin; for it is as certain that whilst a man doth so, he is not born of God, as it is that whilst a tree bringeth forth corrupt fruit, it cannot be a good tree; and it is as certain that when a man falls back into any habit, or course of sin, he ceaseth to be a child of God for the same reason.

CHAPTER IV.

Containing an Answer to the Pretended Promises of the Saints Perseverance to the End.

TO those now considered, some add divers texts from the *Old* and the *New Testament*, in which they do pretend God hath engaged himself by promise absolute to preserve true *christians* to the end. The texts produced from the *Old Testament*, are these.

SECTION I.—*Argument* 1. *The mountains shall depart, and the hills be removed, but my kindness shall not depart from thee, neither shall the covenant of my peace be removed*, Isa. liv. 10. *My spirit that is upon thee, and my words which I have put into thy mouth, shall not depart out of thy mouth, nor out of the mouth of thy seed, nor thy seeds seed, from henceforth and forever*, Chap. lix. 21. *They shall be my people, and I will be their God. And I will give them one heart, and one way, that they may fear me forever. And I will make an everlasting covenant with them, that I will not turn away from them to do them good, but I will put my fear into their hearts that they shall* (may) *not depart from me*, Jer. xxxii.

38, 39, 40. *I will betroth thee to me forever, yea I will betroth thee to me in righteouſneſs, and judgment, and loving kindneſs, and mercies.*

Anſwer. (1ſt.) It is exceeding evident that all theſe places ſpeak of *nations* in the general, and not of a few private perſons among them; of her who was, when *Iſaiah* propheſied, as *(a) a woman forſaken in widowhood, and grieved in ſpirit;* and yet had the *holy one of Iſrael for her huſband and her redeemer;* of *Zion and Jacob;* of the *(b) children of Iſrael and Judah to be gathered out of all countries into their own land:* Of them *(c) who came out of the land of Egypt, who had burnt incenſe to Baalim,* and whoſe feaſt days were *new moons and ſabbaths.* Now from this obſervation ariſe theſe arguments to prove theſe places cannot concern the elect only, or their final perſeverance.

For *(1ſt.)* If here be any promiſe of final perſeverance, it muſt be made good to all to whom the promiſe doth belong; and ſo it muſt be made good to all who came out of *Egypt* firſt, and afterwards out of the *captivity;* to all that dwelt *ſafely in their own land;* which the whole tenor of the *ſcriptures* both of the *Old,* and the *New Teſtament* diſproves.

2*dly.* If theſe ſpiritual promiſes reſpect the elect, then the promiſes of temporal bleſſings being made to the ſame perſons, muſt reſpect them alſo, and ſo they muſt all *(d) abide ſafely in the land of Canaan,* and buy there *fields for money;* they muſt be *(e) far from oppreſſion, from fear and terror;* they muſt *(f) abound with corn, and wine, and oil;* which yet were never looked upon as promiſes made to the *elect,* much leſs as things peculiarly belonging to them. And,

3*dly.* If theſe promiſes belong to the elect, *the ſeed of theſe elect,* and their ſeed's ſeed, muſt be *elected* alſo; for ſo the promiſe runs, Iſa. lix. 17. The promiſe alſo in *Jeremy* is *for the good of their children after them,* Jer. xxxii. 39. And this *the everlaſting covenant, the covenant of peace* which ſhall not be removed, ſeem plainly to require, as it is made to be a covenant reſpecting the *elect;* whereas it is certain from experience that the ſeed of the *elect* are often very wicked perſons, and therefore not *elect, but reprobates.*

Anſwer 2.—2*dly.* All theſe are only promiſes that he would not wholly forſake that nation ſo as never to have any farther thoughts of kindneſs to them, he having made *an everlaſting covenant with their fathers to be the God of their ſeed after them,* Gen. xvii. 7. whence the *apoſtle* concludes, that though

(a) Chap. liv. 5, 6.——*(b)* Jer. xxxii. 32, 37.——*(c)* Hoſ. ii. 11, 13, 15.——*(d)* Jer. xxxii. 37, 41.——*(e)* Iſa. liv. 14.——*(f)* Hoſ. ii. 22.

the *Jews* are now broken off, *they shall be grafted again into their own olivetree*, because *if the root be holy, so are the branches*, Rom. xi. 16. and adds, that even after their rejection they were still *beloved for the fathers sake, for the gifts and callings of God are without repentance*, Ver. 28, 29. They also chiefly do concern the time of the *Jews* general conversion to the faith, to which St. *Paul* plainly refers the words of *Isaiah*, Ch. lix. 20. proving there shall be such a conversion from those words, *there shall come a deliverer out of Zion, who shall turn away iniquity from Jacob.* And St. *John*, Rev. xxi. 23, 25. refers the like words, *Ch.* lx. 1, 2, 3. to the same time. This also is the time of which the same *prophet* speaks, *Chap.* 54. as is evident from these words, *I will lay thy stones with fair colors, and thy foundations with sapphires: I will make thy windows of agates, and thy gates of carbuncles, and all thy borders of pleasant stones*, as is evident from the like description of the *New Jerusalem*, Rev. xxi. and *Tobit* xiii. 16, 17. xiv. 5, 6, 7. And of the prophecy of *Jeremy*, the learned and judicious Dr. *Gataker* speaks thus, Note on Jer. xxxii. 40. *Whence may well be gathered, that when this people shall be brought home to Christ, they shall never fall off from him again:* Isa. lix. 20, 21. Nor can any other time be probably assigned when these great promises were accomplished; not the time following their return from their captivity, when so many of their *princes, rulers and people were joined in affinity with the heathens* against God's express law, and *could not stand before God* by reason of their trespasses, Ezra ix. when they were in *great affliction and reproach*, when they were *servants, and others had dominion over their cattle, and their bodies at pleasure, and they were in great distress*, Neh. ix. 36, 37. For surely then they did not live *in safety and far from oppression, when the priest despised and prophaned the name of the Lord, and offered polluted bread upon his altar, and brought the torn, the lame and the sick for offerings*, Mal. i. 6——13. When they *departed out of the way, caused many to stumble at the law, and corrupted the covenant of Levi*, Chap. ii. 8. *When Judah dealt treacherously, and an abomination was committed in Israel and in Jerusalem, by profaning the holiness of the Lord, and marrying the daughter of a strange God*, so that he *regarded not their offerings, any more*, Ver. 11, 13. When *they said* (profanely) *every one that doeth evil is good in the sight of the Lord, and he delighteth in them, and where is the God of judgment*, Ver. 17. when they were all under a curse for robbing *God in tithes and offerings*, Chap. iii. 8, 9. Yea, when they *atheistically* said, *it is vain to serve God, and what profit is it that we have kept his ordinances?* Complaining

that *the proud were happy, and they that work wickedneſs were ſet up, and they that tempted God were delivered.* Ver. 14, 15.

Or could theſe promiſes be fulfilled in the times of the *Meſſiah*, that is, in thoſe very times when *(g) the axe was laid to the root of the tree to cut it down;* when they were *(h) given up to a ſpiritual ſlumber;* when *(i) the kingdom of God was to be taken from them;* when they were *(k) broken off from their own olive tree*, and *(l) wrath came upon them to the uttermoſt?*

Anſwer 3. The promiſe made to *Iſrael*, Hoſ. ii. 20. is only made to her *returning to her firſt huſband*, Ver. 9. the promiſe, Iſa. liv. of *a covenant of peace* that ſhould not fail was made under a like condition, as theſe words in the following chapter ſhew; *(m) incline your ear and come unto me, hear and your ſoul ſhall live, and I will make an everlaſting covenant with you.* The promiſe, Jer. xxxii. 39, 40. *I will give them one heart and one way, that they may fear me; I will not turn away from them to do them good, but I will put my fear in their heart that they may not depart from me*, is not an abſolute promiſe that they ſhould fear him always, but only an indication that his kind providences ſhould be ſuch towards them, as ſhould lay upon them the higheſt obligations to continue ſtedfaſt in his fear, *Le*, and *Lebalti* being often uſed, not to ſignify the certainty of the event, but the deſign and purpoſe of God in affording the means: So Deut. x. 13. *The Lord requires thee to keep his commandments, and his ſtatutes*, letob leca, *that it may be well with thee*, Chap. xvii. 19, 20. *The king ſhall read in the book of the law, that he may learn to fear the Lord, that he turn not aſide from the commandment, that he may prolong his days.* And, Chap. iv. 10. *I will make them learn my words, that they may fear me.* So John xvi. 1. *Theſe things have I ſpoken to you that you may not be offended;* and eſpecially in thoſe, Ezek. xi. 16——21. viz. *I will gather you from the people, and aſſemble you from the countries where you have been ſcattered, and I will give you the land of Iſrael, and I will give them one heart, and will put a new ſpirit within you, and will take the ſtony heart out of their fleſh, and will give them an heart of fleſh,* וּבְ *that they may walk in my ſtatutes, and keep my ordinances, and do them.* And to ſhew that this ſignifies not the event, but only God's deſign; and that theſe means are proper to produce this end, it follows, Ver. 21. *But as for them whoſe heart walketh after the heart of their deteſtable things and their abominations*, (which I ſaid, Ver.

(g) Matth. iii. 10.——*(h)* Rom. xi. 8.——*(i)* Matth. xxi. 43.——*(k)* Rom. xi. 20.——*(l)* 1 Theſſ. ii. 16.——*(m)* Chap. lv. 3.

18. they ſhall take away) *I will recompenſe their way upon their heads.*

SECTION II.—*Argument* 2. Our Lord hath promiſed that *he who drinketh of the water that he ſhall give him ſhall never thirſt*, becauſe *that water ſhall ſpring up in him to eternal life*, John iv. 14. and that the *comforter* given to believers *ſhall abide with them forever*, John xiv. 16. That *he who comes to him ſhall never hunger, and he that believeth in him ſhall never thirſt*, John vi. 35. Therefore he that is *once* a believer, ſhall be ever ſo, and he that hath once the *ſpirit*, ſhall never loſe him.

Anſwer 1. I have already ſhewed, in anſwer to the fifth objection of the former chapter, that the *holy ſpirit* may entirely depart from them in whom he once inhabited; whence it muſt follow that two of theſe texts cannot bear the ſenſe this argument requires. I have alſo proved, in anſwer to the ſecond objection, that the promiſes made to believers in the goſpel of St. *John*, reſpect only ſuch believers as ſhall continue ſtedfaſt in the faith, and ſo have anſwered the third text alledged.

Anſwer 2.—*2dly.* To anſwer to theſe places in particular. (*1ſt.*) The promiſe of the abode of the *ſpirit* with any *chriſtian*, John xiv. 16. is only made on this condition, that they continue ſo to *love Chriſt as to keep his commandments*. *2dly.* It is a promiſe made to recompenſe *Chriſt's* departure from them, and ſo ſeems only to concern *Chriſt's apoſtles*, with whom he was then corporally preſent, or to concern only the *ſpirit's* preſence with his *church* in general, not in the heart of every *chriſtian*, for ſo *Chriſt* himſelf abode not with them. *2dly.* The other two texts may be both underſtood of *Chriſt's* doctrine, he that cometh to learn my doctrine, and believeth it, when he hath learnt it ſhall need no farther teaching in order to his future happineſs, becauſe the obſervance of what he hath learned from me already, will bring him to eternal life. And *3dly.* If you expound the words, John iv. 14. of the receiving of the *holy ſpirit*, they can be only meant of him in whom this *ſpirit* ſtill abides; for therefore ſhall he *never thirſt*, ſaith the text, *becauſe the water given ſhall be in him as fountain water ſpringing up to life eternal*; whereas it can no longer ſpring up than it abideth in him: The import of the words ſeems therefore to be this, that whereas the water which we drink to quench our natural thirſt, will neither abide long in us, nor long quench our thirſt, this *holy ſpirit* will abide forever with them who do not by their ſins expel him, and ſo abiding, he will forever quench and ſatisfy their thirſt after eternal life, as being in them the *earneſt of their future inheritance*.

SECTION III.—*Argument* 8. If *Chriſt* hath aſſured his ſheep that *they ſhall never periſh, and that none ſhall ſnatch them out of his hands*, then hath he aſſured them that they ſhall never fall away finally, ſeeing they who ſo fall away will periſh; and alſo that no tempter, or temptation ſhall effectually ſeduce them from the way of piety, ſince then they would ſnatch them from *Chriſt's* hands.

Anſwer 1. The frequent cautions and exhortations directed in the ſcripture to *Chriſt's (z)* ſheep not to fall from grace, but continue ſtedfaſt in the faith, are certain demonſtrations that they may do ſo; for if the ſheep of *Chriſt* can no more ceaſe to be ſo, than a man, whilſt he lives, can ceaſe to be a man; theſe exhortations to take care they fall not off from being ſo, muſt be as vain as a caution to a man would be, not to outlive his manhood. To anſwer therefore directly to this text, I add,

2*dly*. That Chriſt here only promiſes his ſheep ſhould never periſh through any defect on his part, or by the force of any plucking them by violence out of his hands, ſo the particle καὶ, which is here illative, ſhews, *viz*. they therefore ſhall not periſh, *for none ſhall pull them out of my hand*; and this is ſtill more evident from the reaſon following, *my Father is greater* than all their adverſaries; ſo that none can pull or force them out of his hands, now his power and mine is one and the ſame. Well therefore, ſaid *Iſidore Peluſiota*, no man can ſnatch them away by force and tyranny, for then they muſt periſh without and againſt their wills; but this may be done by deceit and allurements, παρὰ τὴν τῶν ἀυτεξουσίων ἀνθρώπων ῥαθυμίαν, *through the negligence of men who have the freedom of their wills;* for ſuch men, who by the allurements of the world, the fleſh and the *devil*, thus ceaſe to obey *Chriſt's* laws, are not ſnatched out of his hands, but chooſe to go from him.

3*dly*. This text ſeems only to ſpeak of ſuch ſheep who have already perſevered ſo as to receive the reward of their obedience, eternal life, aſſuring them that their felicity ſhall be incapable of interruption; for ſo the whole verſe runs, *I give to them eternal life, and they ſhall never periſh*. And this ſeems fairly gathered from the former verſe, where he deſcribes his ſheep as ſuch who *hear his voice and follow him*; and then he adds, to them who do ſo, *I give eternal life*. He therefore cannot reaſonably be ſuppoſed to promiſe that which he here affirms they did, that they ſhould hear his voice, and follow him, ſtill unto the end; but rather that which is the ſure reward of them who do ſo.

(z) John x. 28.

SECTION IV.—*Argument* 4. If God's fidelity be engaged to *confirm them unblameable to the end* whom he hath called to the communion of his Son, 1 Cor. i. 9, 10. if his faithfulneſs will not *ſuffer them to be tempted above what they are able to bear*, Chap. x. 13. if St. *Paul* had ground of confidence that *he who had begun the good work in his Philippians, would perfect it unto the day of the Lord Jeſus*, Philip. i. 6. if it be part of God's fidelity *to ſanctify them whom he hath called wholly in body, ſoul and ſpirit*, 1 Theſſ. v. 23, 24. *and to eſtabliſh them, and keep them from evil*, 2 Theſſ. iii. 3. then muſt they perſevere to the end; but all theſe are the expreſs aſſertions of the *holy ſcripture*. *Ergo*,

Anſwer 1. Now for a general anſwer to all theſe texts, let it be conſidered, that God in *ſcripture* is often ſaid to do a thing, when he does that which hath a proper tendency to the effect, and is ſufficient to procure it, and hath done all that was requiſite on his part, in order to it; ſo that if the effect be not wrought in us, it is by reaſon of ſome defect in us, or ſome neglect of doing that which he hath given us ſufficient means and motives to perform. Thus is he ſaid to have *(a) purged Jeruſalem, though ſhe was not purged*, becauſe he by his *prophets* had vouchſafed proper and ſufficient means for her purgation, by his frequent admonitions, exhortations, expoſtulations, promiſes and threatnings, and by the ſtrivings of his holy *ſpirit* with them, though by their obſtinacy in their ſinful courſes, they obſtructed the influence of God's word and *ſpirit* upon them. He cauſed the whole *(b) Houſe of Iſrael to cleave to him, as a girdle cleaves to a man's loins*: though all that he had ſaid and done in order to it proved ineffectual, becauſe *ſhe would not hear*. He is ſaid *(c) to teach them to profit, and lead them by the way that they ſhould go*, who neither were led, nor taught, becauſe *(d) they hearkened not to his commandments*: and ſaith, *(e) This people have I formed for my praiſe*: and yet he adds, *but thou haſt not called upon me, O Jacob, thou haſt been weary of me, O Iſrael: thou haſt not honored me with thy ſacrifices, but thou haſt made me to ſerve with thy ſins, thou haſt wearied me with thine iniquity*: and of *Babylon*, he ſaith, *Rephenu, (f) we healed Babylon, and ſhe was not healed*. Thus are they ſaid to know God, who had ſuch means to know him imparted by his providence, as rendered their ignorance of him, and their idolatry *(g) without excuſe*. *(h) The riches of God's goodneſs, patience and longſuffering*, is ſaid *to lead them to repentance* who continued

(a) Ezek. xxiv. 13.—*(b)* Jer. xiii. 11.—*(c)* Iſa. xlviii. 17, 18.—*(d)* Chap. xlii. 21.—*(e)* Ver. 22, 23.—*(f)* Jer. li. 9.—*(g)* Rom. i. 20, 21.—*(h)* Rom. ii. 3, 4.

in the hardneſs, and the impenitency of their hearts; and God is ſaid to be *in Chriſt reconciling the world to himſelf, not imputing to them their iniquities*, becauſe he had made him *(i) a ſacrifice for their ſin, that they might be made righteous through faith in him;* and yet that he was doing this for them who were not actually reconciled to him, and ſo whoſe ſins were not forgiven, appears from the words following, *we therefore beſeech you to be reconciled unto God.* Thus the grace of God is called *(k) ſaving grace*, becauſe it teacheth us to do that which if we conſcientiouſly perform we ſhall be ſaved. The converted *Jews* are ſtyled, οἱ σωζόμενοι, *(l) the ſaved;* though many of them after fell away, as hath been proved, note on 2 Theſſ. ii. 3. And all the members of the *church* of *Corinth* are ſtyled *(m) the ſaved*, though there were found many among them who had *(n) not repented of the laſciviouſneſs, uncleanneſs and fornication which they had committed*, and ſo lay under the guilt of thoſe works of the fleſh, which *they who do*, ſaith the apoſtle, *ſhall not inherit the kingdom of God.*

Anſwer 2. To proceed to a particular anſwer to the texts alledged: 1*ſt*. The words cited from 1 Cor. i. 9, 10. *Who ſhall confirm you to the end, that you may be blameleſs in the day of our Lord Jeſus Chriſt*, Ver. 10. *God is faithful, by whom ye were called to the fellowſhip of his Son Jeſus Chriſt:* I ſay theſe words cannot contain a promiſe of perſeverance made to the *elect* only among the *Corinthians*, (1*ſt.*) Becauſe the *apoſtle* plainly ſpeaks to the whole body of the *church* of *Corinth; to the church of God which is in Corinth, to all that call upon the name of our Lord Jeſus Chriſt.* 2*dly*. Becauſe he ſpeaks not only of their not falling away finally, but of their being preſerved unblameable; whereas it is certain that the *elect* are not always ſo preſerved. 2*dly*. Theſe words are by the *ancients* thus interpreted; God in the day of the *Lord Jeſus* which you expect, will confirm you forever blameleſs; for, ſay they, God is faithful who hath promiſed to them that obey the goſpel, υἱοθεσίαν, *(o) the adoption*, that is, *the redemption of the body*, or that they ſhall be partakers of that kingdom and glory to which he hath called them, 1 Theſſ. ii. 12. Or, 3*dly*. They are well expounded by *Grotius* thus, *he will do*, quod ſuarum eſt partium, *all that is requiſite on his part* to render you unblameable to the end; ſo that you ſhall not fail of being ſo through any want of divine grace requiſite to that end, or any unfaithfulneſs on his part to his promiſe, who hath already reconciled you to himſelf *through* the death of *Chriſt, to repreſent you holy and unblameable, and*

(i) 2 Cor. v. 19, 20, 21.——*(k)* Tit. ii. 11, 12.——*(l)* Acts ii. 47.——*(m)* 1 Cor. i. 18.——*(n)* 2 Cor. xii. 20, 21.——*(o)* Rom. viii. 23.

unreproveable in his sight, if ye continue in the faith grounded and settled, and be not moved away from the hope of the gospel, Coloss. i. 23.

2*dly*. To those words, 1 Cor. x. 13. *God is faithful, who will not suffer you to be tempted* (by persecutions) *above what you are able* (by his grace) *to suffer; but will with the temptation make a way* (so far) *to escape, that you may be able to bear it*; and therefore if you will use the strength which he is ready to afford, shall do so. I answer, (1*st*.) That these words ought not to be restrained to the elect; for the preceding words, *no temptation hath happened to you but such as is common to men*, are spoken to the whole *church* of *Corinth*. Moreover, God hath doubtless engaged to all that enter into covenant with him, to enable them to perform the conditions of that covenant, since a covenant upon an impossible condition cannot be performed, and all are bound to pray in faith that they *may not be tempted above what they are able*, through his strength, *to bear*. 2*dly*. This text must be impertinently alledged, because it only contains a promise of ability sufficient to resist temptations if men will use it; but doth not contain an engagement that this strength shall be effectual, or certainly improved to that end. And 3*dly*. I have shewed when I discoursed of the cautions given to believers, that in the words immediately preceding, *wherefore let him that thinketh he standeth take heed lest he fall*; and in the words following, *wherefore, beloved, flee from idolatry*, there is a plain indication that they who truly think they stand may fall, as did the *Jews* there mentioned; and might be guilty of *idolatry*, which he himself declares to be a sin exclusive from the kingdom of *Christ*. 1 Cor. vi. 9.

3*dly*. To the words cited from Philip. i. 6. *viz. being confident of this, that he who hath begun the good work in you will perform it to the day of Jesus Christ*; I answer, that it is evident the *apostle* speaks not out of any opinion of the *election* of any, much less of all the *Philippians* to eternal life, or of the certainty of their perseverance to the end; for why then doth he exhort them (*p*) *to work out their salvation with fear and trembling*, (*q*) *to stand fast in the Lord, and to retain the word of life, that he might have joy in the day of Christ, that he had not run or labored in vain among them*? He speaks this therefore from a judgment of *charity*; *because* saith he, *it is just* or fit *for me to conceive thus of you*, by reason of that great affection you have for me, and your patience under the like sufferings. Now he who only gives these reasons of his confidence, gives us just reason to conceive he knew nothing of

(*p*) Chap. ii. 12.—(*q*) Chap. iv. 1.—ii. 16.

the neceſſity of their perſeverance by virtue of their *election* to ſalvation.

4*thly*. Thoſe words, 1 Theſſ. v. 23, 24. *I pray God your ſpirit, ſoul and body may be preſerved blameleſs to the coming of the Lord Jeſus: Faithful is he who hath called you, who alſo will do it*; do only ſignifiy that he will not be wanting on his part towards it: I ſay his part; for if the fidelity of God required that he ſhould ſanctify and preſerve them blameleſs to the end without their care and induſtry, or ſhould work in them certainly and abſolutely that care, and the *apoſtle* believed this; how could he fear leſt theſe *Theſſalonians* ſhould be ſo overcome by *ſatan's* temptations as that *(r) his labor with them might have been in vain?* This being in effect to fear that God might be unfaithful to his promiſe. And for the ſame reaſon the words cited from 2 Theſſ. iii. 3. muſt be thus interpreted, *the Lord is faithful, who* (therefore) *will* (do all that is requiſite on his part to) *eſtabliſh you, and preſerve you from evil.*

c

CHAPTER V.

Enquiring which of the two oppoſite Opinions tends moſt to adminiſter true Comfort, and to promote Holineſs of Life.

THE only objection from reaſon againſt this doctrine that *ſaints* may fall away from grace, is, that it is obſtructive of the peace and comfort of believers, it impairs their humble confidence in God, and fills them with continual fear and dread of falling from that happy ſtate.

Whereas, indeed our doctrine only teacheth, with the holy *ſcriptures*, that a well grounded peace is *(a) the fruit of righteouſneſs*, and conſequently that by going out of the way of righteouſneſs, we go out of the way of peace. That all true peace and comfort ariſeth from the teſtimony of an upright conſcience; *this being* the foundation *(b) of our rejoicing, even the teſtimony of our conſcience, that in ſimplicity and godly ſincerity, we have had our converſation in this world*; that then only have we ground of confidence with God, when *(c) our heart doth not condemn us* of wilfully departing from

(r) 1 Theſſ. iii. 5.—*(a)* Jam. iii. 18.—*(b)* 2 Cor. i. 12.—*(c)* 1 John iii. 21.

him. That we ought *(d) to work out our salvation with fear and trembling*: and seeing we serve that God, *(e) who without respect of persons judgeth every man according to his works*, to pass the time of our sojourning here in fear. That *(f) happy is the man that feareth always with* that fear of caution which renders him more watchful against sin; this being a demonstration of his *uprightness*. And further let it be considered,

1*st*. That a doctrine is not therefore true because it is comfortable; if it be liable to just exceptions upon other accounts. For very comfortable to the *Jews* was the *doctrine* of their *Rabbins*, *(g) That all that were of the seed of* Abraham *according to the flesh* (styled in the Old Testament the *elect*) *should inherit the everlasting kingdom*, κἂν ἁμάρτωλοι ὦσι, καὶ ἀσεβεῖς, καὶ ἀπειθεῖς πρὸς τὸν θεὸν, *though they were sinners, and unfaithful and disobedient towards God*; and that, κἂν ἁμάρτωλοι ὦσι διὰ γεγνώσκει, *though they were sinners, yet if they knew God, he would not impute to them their iniquities.*

2*dly*. Comfortable to his followers was that doctrine of *(h) Simon Magus*, That *they who believed* in him, *and his* Helen, *might freely do what they pleased, as being to be saved not by good works, but by his grace*: which also was the doctrine of the *Valentinians*, who also held that they were *perfect*, and, σπέρματα ἐκλογῆς, *children of the election, receiving grace from the unexpressible conjugation*, *(i)* so that it was *impossible they should be corrupted whatever they did*. To which I might add the doctrines of our *Antinomians* and other *Solifidians*, all very comfortable to men of carnal minds; but very opposite to, and destructive of, that doctrine which is *according to Godliness*.

2*dly*. That a possibility of falling into a very great evil, though it be such a one into which I see daily others fall, and to which I may be obnoxious, creates no trouble or anxiety to any man, provided he knows he cannot fall into it unless he will, and chooseth so to do, and unless he acts contrary to all the rules of reason and discretion, and the strongest motives and sufficient means vouchsafed to avoid it. Men may very possibly, and too often do embezzle their estates by gaming, whoring, drinking, gormandizing and contention; they often forfeit them by misdemeanors, hazard and lose their lives by duelling, sedition, rebellion, pride and ambition; and yet no wise man is therefore tormented with continual fears that this

(d) Phil. ii. 12.—*(e)* 1 Pet. i. 17.—*(f)* Prov. xxviii. 14. xxiv. 21.—*(g)* Just. M. Dial. cum Tryph. p. 369, 370.

(h) Οὐ βούλεσθαι ἀρετὴ μᾶλλον, ἀλλὰ δεῖσθαι· οὕτω γὰρ σώζεσθαι τὸν ἄνθρωπον, ἀλλ' οὐ κατὰ τὰ ἔργα τὰ δικαία· ἀγαθὰ γὰρ ἀγαθοῖς, κακὰ δὲ κακοῖς ἐστιν ἐργάζεσθαι, Iren. l. i. c. 20. p. 61, Ed. Ox. ibid. p. 31.

(i) Ἀδύνατον φθαρῆναι τὸν ἐκ τοιαύτης ἀρρήτου ἁρμονίας· σπέρματα ἐκλογῆς τὰ πνεύματα, ibid. p. 30.

may be his own caſe, becauſe he knows he cannot fall into thoſe vices but by his own choice; that God hath given him reaſon and underſtanding ſufficient to preſerve him from them, and all the motives which pleaſure, honor, temporal advantage, and his eternal intereſt can miniſter to reſiſt all temptations to them. And in like manner it being certain that no good *Chriſtian* can fall from grace unleſs he will, and even chooſe to do ſo; that he hath wiſdom to diſcern the unſpeakable folly and danger of ſo doing, that God hath given him a new nature, and ſo a frame of ſpirit oppoſite to all temptations ſo to do, and the greateſt aids, encouragements, and the moſt powerful motives to continue conſtant to the end; why ſhould he have any ground to live uncomfortably, or to abate of his inward peace, becauſe he is under a remote poſſibility of falling from the divine favor, and not rather *believing to rejoice in hope of the glory of God?* Note,

3*dly*. That this doctrine of the impoſſibility of ſaints falling finally from grace, cannot be truly comfortable for two ſignal reaſons.

1*ſt*. Becauſe though it ſeems comfortable to a man, who thinks himſelf a good *Chriſtian*, to believe he ever ſhall continue ſo; yet the reverſe of this doctrine is as uncomfortable, *viz*. that he who does not ſo continue to the end, let him have been never ſo fruitful in the works of righteouſneſs, or in the labor of love, or in religious duties, or in a zeal for God and goodneſs, was never better than an *Hypocrite*. And then how few can be aſſured of their own ſincerity, or prove the truth of their faith, by better works than they themſelves confeſs an *hypocrite* may do? Now it is at leaſt as uncomfortable to be in doubt of my ſincerity, as of my continuance in the way of righteouſneſs, though I am ſincere at preſent.

2*dly*. Let men hold what doctrines they pleaſe; yet as it is with them who queſtion Providence and a future judgment, their impious perſuaſions cannot remove their fears ariſing from the dictates of a natural conſcience; ſo neither can mens theological perſuaſions remove the fears and doubtings which do as naturally ariſe from the dictates of a conſcience enlightened by the word of God. When therefore that condemns, and doth pronounce us guilty of any wilful ſin, we can have no peace from any thing but our aſſurance that our ſincere repentance hath removed the guilt; but ſhall be either doubtful of our ſincerity, or our continuance in it. Whilſt we can ſay with *David*, (*d*) *I have kept the ways of the Lord, and have not wickedly departed from my God: I was alſo upright before him, and kept myſelf from mine iniquity*: Whilſt

(*d*) Pſal. xviii. 21, 23.

conscience doth not condemn us of wilful violations of our covenant, there is as much confidence in God from our opinion, as from the other. We can assure all men that whilst they love God, they shall be beloved by him; and that *his countenance will favorably behold the upright.* And the other doctrine can afford true comfort to none whose conscience doth condemn them of wilful violations of God's law; that is, of breaking the conditions of the new covenant, or of not keeping his commandments, which is so often made the test of a sincere affection to our God and Savior. Either then we would have peace and comfort, though our hearts depart from God, and deal unfaithfully in our covenant, or only while our hearts do cleave unto him, and we be not unfaithful to it; if we desire comfort in the last case only, our doctrine doth as fully yield it as the other. If in the case of the departure of the heart from God, and breath of covenant, (*1st.*) We desire that comfort which God's word plainly and frequently denies us, as is apparent from the very condition of the covenant of grace, sincere obedience, and *from* the threats it hath denounced against *apostatizers. 2dly.* We would have comfort when our own heart cannot afford it, because it cannot at the same time thus condemn, and yet speak comfort to us. *3dly.* We would have that comfort which even the doctrine of perseverance cannot yield, *seeing* the patrons of it do confess that when men fall into wilful sins, though they lose not the title to the divine favor, they lose the comfort of it till they have repented; that this at present cuts off their assurance of being God's children, and consequently of their perseverance to the end.

So that the difference in this case seems only to be this, that when men's hearts do thus condemn them, if they believe our doctrine, they have reason to suspect their fall from grace, by violating the conditions of the covenant of grace; if they be of the other persuasion, they have cause to suspect their sincerity, and fear that they were never upright *christians.* And the advantage on our side is this, that our opinion naturally tends to render men more careful to avoid all wilful violations of the laws of God, and more speedy in their repentance, and their return unto their duties, than the other doth, this being a most certain rule that that motive is more forcible to engage us to an action, which renders the action to which I am engaged of absolute necessity for the obtainment of the most important end, of which I am assured by performance of it, than that which either renders this end attainable without the performance of that action, or declares that another stands absolutely engaged to cause me to perform it.

SECTION II.—Let us now take a view of the contrary doctrine; and ſeeing it aſſerts that they who have once attained to the favor of God can never fall from it, and alſo grants that *Lot*, *David*, *Solomon* and *Peter* were ſuch perſons; they muſt own that drunkenneſs and inceſt, murther and adultery, do not put men out of God's favor; that men's hearts may *(e) be turned from the Lord* to the moſt groſs idolatry, even *that of Aſhtaroth, the goddeſs of the Zidonians, and of Milcom the abomination of the Ammonites*; that after the moſt ſolemn engagements to the contrary they may deny *Chriſt* before men, and that with *oaths* and *execrations*, and ſtill continue high in favor with God; which as it ſeems the plaineſt contradiction to thoſe numerous places of *ſcripture*, which declare theſe are ſuch ſins, which they who do *have no inheritance in the kingdom of God or of Chriſt*, and that they are ſins to which the law of *Moſes* threatened death without admiſſion of any atonement by ſacrifice, and the ſevereſt of God's judgments, even *the caſting of them off for ever*; ſo doth it give a great encouragement to thoſe who have once gotten an opinion that they are the children of God, to indulge themſelves in the like iniquities; as being never able *to ſeparate them from the love of God*: This doctrine tending evidently to abate the force of all the prohibitions of ſin, of all the exhortations to avoid it, of all the cautions to reſiſt and flea from all temptations to commit it, and of all the dreadful judgments denounced without exception againſt all who do commit it; for when once perſons being to think that they are out of the reach of the ſevereſt of theſe judgments, and that they cannot poſſibly belong to them, they cannot rationally be moved by the fear of them to depart from that iniquity to which they are denounced.

2dly. It leſſens the force of all the motives offered in the *ſcripture* to engage us to perſevere in righteouſneſs and goodneſs, and *to have our fruit unto holineſs, that the end may be eternal life*; for an abſolute promiſe both of the reward, and of all means conducing to it, cannot ſo powerfully engage us to the purſuit of the ſaid means, as ſuch a promiſe as ſuſpendeth the reward upon our own diligence in the uſe of the means, and ſo gives place for hope and fear, the two great principles of action, both which muſt be excluded by an abſolute promiſe, ſince as we cannot rationally fear what cannot poſſibly befal us, ſo what we are already ſure of, we do no longer hope for, but with the greateſt confidence expect.

3dly. It ſeems not well conſiſtent with the truth, righteouſneſs and holineſs of God to give an abſolute aſſurance of his

(e) 1 Kings xi. 5, 9.

favor, and the fruition of himself for ever to any creature, though he fall into the sins forementioned; for though it may be said he doth this only by assuring them that they shall repent of those sins, and return to their obedience, yet doth not this seem suitable to his threats of the severest of his judgments against all persons whatsoever, who shall thus offend, since they were certainly designed to deter them from those sins by fear of falling under those most dreadful judgments, whereas these promises are plain assurances that though they do commit them, they shall not be obnoxious to those judgments. They also seem contrary to the divine purity on the same account as tending to diminish in others the dread of those iniquities which they are thus assured cannot prove fatal to them. In a word, there is not even the shadow of a promise in the *holy scripture*, that though such or such persons fall into *murder*, *adultery*, *heathenish idolatry*, he will not suffer them to die in them, but will assuredly cause them to repent and turn to their obedience; but there is an express declaration, that *(u) when the righteous turneth away from his righteousness and committeth iniquity, and doth according to all the abominations that the wicked man doth, all the righteousness that he hath done shall not be mentioned, in his trespass that he hath trespassed, and in the sin that he hath sinned, in them shall he die.* The promises of the *Old Testament* run in another strain; *viz. (w) The Lord will be with you while ye be with him, but if ye forsake him he will forsake you*: yea, *he will cast you off forever*; *(x) but as for such as decline to their perverse ways, the Lord will lead them forth with the workers of iniquity*; and the promises of the *new*, that he will *establish them, and keep them from evil*, and *preserve them holy and unblameable*; but I find not one promise in the *Old* or the *New Testament*, that when the righteous wickedly depart from God, and do after the abominations of the wicked, they shall yet live, and not die in their iniquities.

Section III. It were easy to confirm this doctrine from the concurrent suffrage of the ancient *Fathers*, but this seems to me unnecessary after the confession of the learned *(y) Vossius*. Communem hanc fuisse antiquitatis sententiam, *that this was the common sentence of antiquity*; and that antiquitas tota indefectibilitati adversatur, *all antiquity was contrary to the doctrine of the indefectability of the saints*. The words of the *Greek* and *Latin Fathers* which he cites to prove this may be seen in *(z) John Goodwin's* fifteenth chapter on that subject, who also adds to them the consent of many *Protestants*.

(u) Ezek. xviii. 24.——*(w)* 2 Chron. xxviii. 9.——2 Chron. xv. 2.——*(x)* Psal. cxxv. 5.——*(y)* Hist. Pelag. l. 6. Chap. xii.——*(z)* Redemp. Redeemed, from Section 5. to the 14th.

DISCOURSE VI.

CONTAINING AN ANSWER TO THREE OBJECTIONS AGAINST THE DOCTRINES ASSERTED, AND THE ARGUMENTS BY WHICH THEY ARE CONFIRMED.

CHAPTER I.

Objection 1.

THE firſt grand objection againſt the force of many of the arguments uſed in theſe diſcourſes is this. That they ſeem as ſtrongly to conclude againſt God's foreknowledge of future contingencies, as againſt his abſolute decrees; for that comprehending the knowledge of what all men will do, it ſeems as unreaſonable to command, exhort, or tender motives to men to perform what God beforehand ſees they will not do, as in caſe of what he knows they cannot do; and as

contradictory to his goodness to bring them into the world whom he foreknows will certainly be miserable through their own fault, as those whom he reserveth to be miserable through the fault of *Adam*. It also seems as vain, superfluous and delusory, to seem passionately concerned that they may be saved, or to use patience, longsuffering, or any other means to prevent their ruin, or to lead them to repentance whom he certainly foresaw would not be by these means induced to repent, that they might be saved, and who infallibly would perish; as to act thus towards them who lie under a decree of reprobation. Now,

SECTION I.—*Answer.* (*1st.*) It is observable, that though this argument be offered in favor of the decrees of absolute election, and that especial grace which is vouchsafed to the objects of it, which makes it necessary for them to be *vessels of mercy*, and of that absolute reprobation, which makes it necessary for all the objects of it to be *vessels of wrath*, and infallibly to fail of salvation, yet doth it plainly overthrow them, or render them superfluous; for be it that these decrees were made from eternity, yet seeing God's foreknowledge of the events of all men, was also from eternity, must he not know what would be the condition of all men when he made these decrees? And what need then could there be of a decree for that event which was infallible, by virtue of his foreknowledge without that decree? Either he foresaw these events independently on, and in the same moment that he made these decrees; and then seeing the objects of both these decrees are the same individual persons which he saw then would certainly be saved, or perish independently upon them, what need could there be of these decrees to ascertain that event, which his own prescience had rendered certain and infallible? Or else it must be said, that God only foresaw these future contingences, by virtue of his decrees, that they should come to pass; and then his decrees must be before his knowledge, and the reason of it, and so as this argument doth not at all lessen the horror of them, so is it obnoxious to these dreadful consequences.

1st. That it plainly renders God the author of sin; for to say with *Calvin*, Dr. *Twiss*, and *Rutherford*, Deum non alia ratione providere quæ futura sunt, quam quia ut futura decrevit, *God only doth foresee things future, because he hath decreed they should be so*, is, saith *Le Blanc*, to say God moves and predetermines the wills of men to those things which are evil. Now, who can affirm, saith he, that God antecedently decrees and determines the wills of men to hate and blaspheme him, and therefore foresees that they will do so, and not make God the author of those sins? Nor is this less evident from

the way that *Alvarez*, and many other *ſchoolmen* take to ſalve this matter, *viz.* that God foreſees the evil men will do, in decreto ſuo de non dando efficax auxilium ad vitandum peccatum, quoniam Deo deferente, aut non adjuvante peccatorem ne cadat, infallibiliter eſt peccaturus, *in his decree not to give them efficacious help to avoid ſin; for God thus deſerting them, or not thus aſſiſting the ſinner, that he may not fall, he infallibly will ſin;* for either God did not foreſee the ſin of fallen *angels*, or of falling *Adam;* or elſe, according to this doctrine, muſt render their ſin neceſſary by his decree not to afford them efficacious aſſiſtance to avoid it, and ſo their ſin will be no ſin at all, according to St. *Auſtin's* definition of it, that it is the will to do that from which we have freedom to abſtain. 2. Preſcience thus ſtated muſt be attended with a fatal neceſſity, though in this caſe it is not God's foreknowledge, but his decrees which creates that neceſſity; all things, upon this ſuppoſition, being neceſſary; that is, ſuch as cannot otherwiſe be, not becauſe God foreknows them, but becauſe by his immutable decrees he hath made them neceſſary, *i. e.* he foreknows them becauſe they are neceſſary, but doth not make them neceſſary, by foreknowing them. Conſider,

2*dly.* That if there were any ſtrength in this argument, it would prove that we ſhould not deny the liberty ſuppoſed in all the arguments we have uſed againſt theſe decrees, but rather preſcience itſelf; for if thoſe two things were really inconſiſtent, and one of them muſt be denied, the introducing an abſolute neceſſity of all our actions which evidently deſtroys all religion and morality, would tend more of the two to the diſhonor of God, than the denying him a foreknowledge.

3*dly.* Obſerve that if theſe *Decretaliſts* may take ſanctuary in the foreknowledge God hath of things future, the *Hobbiſts*, and the *Fataliſts* may do the ſame; for as I cannot know how God's foreknowledge is conſiſtent with the freedom of the will of man, ſo am I as little able to diſcern how it is conſiſtent with any freedom in his actions, or how God can foreknow them whilſt they are future, without foreknowing that there are ſuch cauſes as certainly and neceſſarily ſhall and muſt produce them. And it is very worthy of their obſervation that the *Hobbiſts* having knowledge of *chriſtianity*, found their doctrine of the neceſſity of all things, and the no freedom of the will to will, upon the ninth chapter to the *Romans*. Thus when Biſhop *(a) Bramhall* had objected againſt *Hobbs*, that from his doctrine of the neceſſity of all events, it follows that *praiſe and reprehenſion, rewards and*

(a) P. 668, 669.

punishments are all vain and unjust, and that if God should openly forbid, and secretly necessitate the same action, punishing men for what they could not avoid, there would be no belief among them of heaven or hell; Mr. *Hobbs* replies thus: "I must borrow an answer from St. *Paul*, Rom. ix. 11. to the 18th verse: For there is laid down the very same objection in the case of *Esau* and *Jacob*, &c. for the same case is put by St. *Paul;* and the same objection in these words following, *thou wilt ask me then, why doth God complain, for who hath resisted his will?* To this therefore the *apostle* answers, not by denying it was God's will, or that the decree of God concerning *Esau* was not before he had sinned, or that *Esau* was not necessitated to do what he did; but thus: *Who art thou, O man, that repliest against God? Shall the work say unto the workman, why hast thou made me thus? Hath not the potter power over his clay, to make one vessel to honor, and another to dishonor?* To say then that God can so order the world that a sin may be necessarily caused in a man, I do not see how it is any dishonor to him; I hold nothing in all this question between us, but what seems to me not obscurely, but most expressly said in this place by St. *Paul.*" It also deserves to be observed by them, that the *Fatalists* of old founded their doctrine upon the certainty of divine prescience and predictions, which they said could not be certain, *(b)* Nisi omnia quæ fiunt, quæque futura sunt ex omni æternitate definita essent fataliter, *if all things done, or to be done, had not been certainly determined from all eternity.* It was the fear of this, saith *(c) Origen*, which made the *Greeks* embrace this impious doctrine, that God did not foreknow things future and contingent, δοκοῦσι καταναγκάζεσθαι τὰ πράγματα καὶ τὸ ἐφ' ἡμῖν μηδαμῶς σώζεσθαι, εἰ ὁ θεὸς προγινώσκει τὰ μέλλοντα, *they supposing that if God foreknew things future, all things would be necessary, and so the liberty of man's will could not be preserved;* which, saith *Origen*, will not follow, because it must be owned, ὁ τὴν πρόγνωσιν αἰτίαν τῶν γινομένων, τὸ δὲ ἐσόμενον αἴτιον τῷ τοιὰν δὲ εἶναι τὴν περὶ αὐτῶν πρόγνωσιν, *not that God's prescience is the cause of things future, but that their being future is the cause of God's prescience that they will be.* And this, saith *Le Blanc*, is the truest resolution of this difficulty, *that prescience is not the cause that things are future, but their being future is the cause they are foreseen;* whence it must follow, that man's perishing by his own wilfulness, when he might not have done so, must be the cause that God foresees that he will do so; the reason is, because God's fore-

(b) Cic. de. Divin. l. 2. n. 14. — *(c)* Apud Euseb. Præpar. Ev. l. 6. c. 11. p. 256, 257.

knowledge neither makes, nor changes its object but ſees it as it truly is, and ſo muſt ſee that action to be freely and contingently future, which indeed is ſo, and that neceſſarily to be future which is ſo. This is ſo evident, that it is owned by *(d)* Mr. *Hobbs*, in theſe words: "That the foreknowledge of God ſhould be the cauſe of any thing, cannot be truly ſaid, for foreknowledge is knowledge, and knowledge depends on the exiſtence of the things known, and not they on it." And therefore let it be obſerved,

4*thly*. That God's preſcience hath no influence at all upon our actions. This Mr. *Baxter* proves thus: The word future, and poſſible, applied to things is *terminus diminuens*; for to ſay this is *futurum poſſibile*, is only to ſay this may be; and to ſay that is *futurum*, is only to ſay it will be. Now to ſay a thing will be, or may be hereafter, is to ſay that now it is not in being, that is, it is nothing; now nothing is no effect, and therefore can have no cauſe; therefore God is no cauſe of the eternal futurity, or poſſibility of things. But if this way of arguing ſeems too nice and ſubtle, I inquire farther:— Should God by immediate revelation give me the knowledge of the event of any man's ſtate or actions, would my knowledge of them have any influence upon his actions? Surely none at all, and yet my knowledge, as far as it is thus communicated, would be as certain and infallible as is that of God's. To illuſtrate this in ſome meaſure by the compariſon of our own knowledge, we know certainly that ſome things are, and that ſome things will be, as that the ſun will riſe tomorrow; and when we thus know they are, or will be, they cannot but be; yet manifeſt it is that our knowledge doth not at all affect the things we thus know, to make them either more certain, or more future than they would be without it: Now foreknowledge in God is knowledge; as therefore knowledge has no influence on things that are, ſo neither has foreknowledge on things that ſhall be, and conſequently the foreknowledge of any action that would be otherwiſe free, cannot alter or diminiſh that freedom; whereas God's decree of election is powerful and active, and comprehends the preparation and exhibition of ſuch means as ſhall unfruſtrably produce the end; and his decree of reprobation is active, as far as action is required to render any man deficient, and therefore ſinful of neceſſity, it being a decree of withholding from the objects of it, that grace which can alone enable them to do what God commands, or to avoid what God forbids on the ſevereſt penalty. Now ſin having no efficient, but only a deficient cauſe, it conſiſting only in not doing what is com-

(d) Br. p. 665.

manded, and not avoiding what is forbidden, that which renders it necessary for me to be thus deficient, must lay me under a necessity of sinning.

Coroll. Hence *(2dly.)* ariseth another signal difference betwixt God's prescience and his decrees; that God's prescience renders no actions necessary, though it sees some are in their own natures so, since otherwise it would lay a necessity on his own actions, he foreknowing both what he can and *will* do; and from all eternity foreknowing what he did, and *will do* in time. For example; he foreknew that he would create a world, angels and men in time, that he would send his son into the world to die for sinners, and many things of a like nature; but this did not make it necessary that he should create the world, angels or men, or send his son into the world, or do all this then only when he did so; and if his foreknowledge lays no necessity upon himself to act, nor any way impairs the freedom of his own actions; why should it be conceived that it lays any necessity upon humane actions, or impairs the freedom of them? Now if this prescience doth not impair the freedom of our actions any more than if God had no such prescience, and it be reasonable to give precepts, and tender exhortations and motives to men free to perform what is required, and what they are exhorted, and thus moved to, it must be reasonable thus to deal with men, notwithstanding God's foreknowledge of their actions; but it is not so with respect to God's decrees, his decree of election comprehending not only the end, but the means to it, as to be wrought by his especial grace, and his unfrustrable operation, which I cannot resist, if I cannot have the will to resist it; and that I cannot have, if this operation determines my will to act in compliance with it, and where the sin consists in a defect, *i. e.* the not doing what is required and the not avoiding what is forbidden, the decree of withholding that grace without which that effect is necessary, is a decree that the sin shall be inevitable, and to the object of it necessary.

3thly. God's knowledge reaches not only, τὰ μέλλοντα, *the future contingencies*: but also, τὰ δύνατα, *future possibilities, viz.* He knows that such things may be, though they never will be, that I might will and do, what I neither do nor will, and abstain from that I do not abstain from, and that I will this when I might will the contrary; since otherwise I could not but will, and do what I will and do, and could not but abstain from what I do abstain, and so both my will and actions must be necessary, that being so, quod non potest aliter se habere, *which cannot be otherwise.* Moreover he foresees not only what will be done, but also after what manner it will be done, that free actions will be done freely, and so this prescience rather

muſt eſtabliſh than take away the freedom of our actions; for if God foreſees I might abſtain from what he ſees I will not abſtain from, and that I might both will and do what he ſees I will neither will nor do, as he muſt if he ſees that I act freely; then he ſees that I may not periſh, when he ſees that I will periſh, and he ſees that I may be willing and obedient, and ſo may be ſaved, when he ſees that I will not be ſaved; and then there muſt be place and equitable ground for all his admonitions, exhortations and motives not to periſh, but to turn and live; becauſe they are only exhortations, commands and motives to do, and to abſtain from that which he ſees that I may freely do, or may abſtain from, and therefore muſt have power ſo to do.

If you puzzle me with theſe inquiries, how then can God certainly know I will do what he ſees I may not do? Or, how can that be certainly known which neither in itſelf, nor in its cauſes hath any certain being; but may as well not be, or not be done, as be, or be done? This brings me *laſtly* to obſerve,

SECTION II.—That this argument only oppoſeth a great difficulty ariſing from a mode of knowledge in God, of which we have no idea, againſt all the plain declarations of his revealed will, produced in great abundance, againſt the imaginary decrees which men have impoſed upon God without juſt ground. The judicious *(f) Le Blanc*, after he had conſidered all the ways the wit of man had invented to rid their hands of this difficulty, *how God's preſcience could conſiſt with man's liberty*; breaks forth into this ingenuous confeſſion, "Such darkneſs every where ſurrounds us, ſuch inextricable difficulties occur in this matter, that I think it ſafeſt for us here to confeſs our ignorance, and ſeriouſly to profeſs *the knowledge of this is too excellent for me*, and ſo ſublime, *that I cannot attain unto it*; and to believe this is one of thoſe myſteries of which the ſon of *Syrac* ſaith, *(g) ſeek not after that which is too hard for thee; and ſearch not into the things that are above thy ſtrength.*" *Nor is it any ſhame*, ſaith *(h)* Mr. *Thorndyke, for a chriſtian, or a divine to profeſs ignorance, when the queſtion is how a matter of faith is, or may be true; but that in a matter ſo ſubject to common underſtanding, as the determination of the will by its own choice, experience juſtifying that which faith makes the ground of chriſtianity, and reaſon of morality, I ſhould make the whole tenor of the Bible, the tender of chriſtianity, the whole treaty of God with man concerning his happineſs, deluſory and abuſive, as condi-*

(f) De Con. Libert. hum. cum præſcient. n. 43.—*(g)* Eccleſ. iii. 21.—*(h)* Epil. part 2. p. 200.

tioning for that which no man can stir hand or foot for, till being determined he cannot do otherwise, because I cannot answer an objection arising from God's prescience of future contingences, of which I can have no idea, seems to me very reasonable. I answer therefore to these objections, that God's foreknowledge is well consistent with the freedom of man's will, and the contingency of events, since otherwise all mens actions must be necessary, though I know not how it is so, and it is therefore well consistent with his power to do the contrary, and therefore his foreknowledge that what may not be, certainly will be, though I know not how it is so, and therefore is consistent with his commands and prohibitions, exhortations, admonitions and motives to engage me to do what I will not do, and with all his commands and admonitions to abstain from that from which I will not abstain, because the same *scripture* which ascribes this foreknowledge to God, doth also assert my liberty to do, or to refuse these things, charges mens sins and final ruin on themselves, and *sets before them life and death, blessing* and *cursing*, requiring them to *choose* the one, and avoid the other, though I know not how both these things are consistent; the reason of my inability to discern this consistency being only my ignorance of what this foreknowledge of God is, or how he doth foreknow future contingencies; thus also is it in other incommunicable attributes of God; *v. g.* I know that the first being must be, *ens à se*, from itself, though I have no idea of being from himself; and also must be from eternity, though I have no idea either of an eternity, *nunc stans*, or an eternal succession. I know that God is omnipresent, *totus ubique*, though I know not what omnipresence is, whether a multiplication, or an extension of himself to every *ubi*, or how a spirit can be extended, the reason is because I am ignorant what this omnipresence is, or how God is, or can be so; as therefore in this case I am satisfied with my experience or knowledge of his actions in all places that he is so, so ought I to be satisfied with the like experience that notwithstanding God's foreknowledge I have as much freewill as if there were no such foreknowledge, though I am not able to reconcile my freewill to God's foreknowledge.

Obj. But then why may it not be said in like manner, that all that you have offered against these decrees from the consideration of divine justice, holiness, truth and sincerity, goodness and mercy, may be consistent with those attributes though we know not how they can be so.

Answer. To this I answer, 1*st*. That this is one signal difference between these two cases, that the divine prescience hath been always owned by all christians from the beginning,

as a neceſſary part of *chriſtianity*, till *Socinus* began to queſtion it; whereas theſe abſolute decrees were never known, much leſs aſſerted by any *chriſtian*, till St. *Auſtin's* time. Now againſt a controverted point we have a right to argue from the evident abſurdities which follow from it, and the contradiction that it bears to the communicable attributes of God; whereas againſt a neceſſary article of faith, *viz.* the reſurrection of our bodies, we can plead no difficulties of apprehending how they can be raiſed, and againſt an avowed attribute of God; *viz.* his eternity or omnipreſence, we can raiſe no objections from the τὸ πῶς, or an inquiry, *how can this be?* becauſe *incomprehenſibility* is owned as an attribute of the divine nature; *i. e.* we own his nature and incommunicable attributes cannot be comprehended by a finite mind, and ſo our arguments about the manner of their exiſtence, or their actions, only do betray our ignorance. But then,

2*dly*. As to God's communicable attributes, the matter is far otherwiſe, for we are called to imitate, and to reſemble him in them; *to be holy as God is holy, righteous as he is righteous, kind and merciful as our heavenly father is merciful; his truth and faithfulneſs* and his ſincerity is the ground of our faith, hope and dependance on him, and our expectation of good things from him, and therefore we muſt have juſt and true ideas of theſe things, though theſe ideas in this ſtate of imperfection will be ſtill imperfect. This I find very well illuſtrated and confirmed by Dr. *Sherlock*, in his anſwer to that inquiry how far the unſearchableneſs of God's judgments is an anſwer to the difficulties of providence; *v. g.* "There is great reaſon for this inquiry that no man may preſume to attribute any thing to God which can never be reconciled with the common notions of good and evil, juſt and unjuſt, upon this pretence, that the ways and judgments (add, and the attributes) of God are unſearchable and unaccountable, and that we ought not to demand a reaſon of them.

"That there are ſuch men in the world is ſufficiently known to thoſe who underſtand any thing of ſome modern controverſies in religion; I need inſtance at preſent only in the doctrine of eternal and abſolute election and reprobation, on which a great many other ſuch like unaccountable doctrines depend, that God created the far greateſt part of mankind on purpoſe to make them miſerable, or at leaſt as others ſtate it, that he ordered and decreed, or, which is the ſame thing, effectually permitted the ſin and fall of *Adam*, that he might glorify his mercy in chooſing ſome few out of the corrupt maſs of mankind to be veſſels of glory, and to glorify his juſtice in the eternal puniſhment of all others, even of reprobated infants, as involved in the guilt of *Adam's* ſin. Now thus far I confeſs

that they are in the right that these are very unaccountable doctrines; for to make creatures on purpose to make them miserable, is contrary to all the notions we have of *just* and *good*.

"But though we readily confess that the ways and judgments of God are unsearchable, yet men must not think, upon this pretence, to attribute what they please to God, how absurd, unreasonable and unjust soever it be, and then shelter themselves against all objections by resolving all into the unaccountable will and pleasure of God; for God hath no *such* unaccountable will as this is, to do such things as manifestly contradict all the notions which mankind have of good and evil.

"God himself declares his abhorrence of all such imputations as these, as infinitely injurious to him, and appeals to the common notions of what is just and equal, to justify the general rules of his providence against the imputations of injustice in punishing the *Jews* for their father's sins, by saying first, *(i) all souls are mine, as well the soul of the son, as of the father*; and therefore he could not be thus *partial to one* of them above the other, and by declaring that the general rule of his providence was this, *to do good to them that were good*, and who *continued in his goodness*, and to punish them who continued in their wickedness without repentance, or turned away from their righteousness; and then leaving it to their own judgments *(k) whether his ways were not equal*; and elsewhere declaring what he had done to his vineyard to make her fruitful, and yet how unfruitful she remained after all his care, and leaving all men to *judge betwixt him and his vineyard*.

"Thus it is too certain, that much the greatest part of the world will be finally miserable; and this is very reconcileable to the justice of God, if the greatest part of mankind will be wicked, and so deserve to be miserable: But to say that God created the greatest part of mankind, or that he created any one man under the absolute decree of reprobation, that he made them to make them miserable, can never be justified by the unaccountable will and pleasure of God; because it is notoriously unjust, if mankind are competent judges of what is just and unjust."

In fine, this is all the *Atheist* endeavors to prove, and all that he desires should be granted him, to confute the belief of a God and a Providence; that God does such things as we can give no satisfactory account of, does him little service, because the unsearchable wisdom of God answers such diffi-

(i) Ezek. xviii. and Chap. xxxiii.——(k) Isa. v. 3.

culties; but if we will grant him that God acts by ſuch rules as all men who judge impartially, according to the natural notions and the natural ſenſe which we have of juſtice, muſt think unjuſt, this is what we would have; and he will give us leave to talk as much as we pleaſe of the arbitrary and ſovereign will of God, but he will believe no ſuch God: For this is not the natural notion of a God to be arbitrary, but to be juſt and good; and to ſay that God is good and juſt, but not good and juſt, as men underſtand goodneſs and juſtice, is to ſay that we have no natural notion of the goodneſs and juſtice of God, and then we can have no natural notion of a God; for if the natural notion of a God be this, that he is juſt and good, it ſeems hard to think that we ſhould have the natural notion of a good and juſt God, without having any natural notion what his goodneſs and juſtice is; but inſtead of that, ſhould have ſuch natural notions of juſtice and goodneſs, as (if we believe what ſome men ſay of God) can never be reconciled with his being juſt and good. Add to this thoſe excellent words of *(a)* Dr. *Tillotſon*: "However we may be at a loſs in our conceptions of God's infinite knowledge and power, yet goodneſs, and juſtice and truth, are notions eaſy and familiar, and if we could not underſtand theſe, the whole Bible would be inſignificant to us; for all revelation from God ſuppoſeth us to know what is meant by goodneſs, juſtice and truth, and therefore no man can entertain any notion of God, which plainly contradicts theſe, and it is fooliſh for any man to pretend that he cannot know what goodneſs, and juſtice, and truth in God are; for if we do not know this, it is all one to us whether God be good or not, nor could we imitate his goodneſs; for he that imitates, endeavors to make himſelf like ſomething that he knows, and muſt of neceſſity have ſome idea of that to which he aims to be like. So that if we had no certain and ſettled notion of the goodneſs, juſtice and truth of God, he would be altogether an unintelligible being; and religion, which conſiſts in the imitation of him, would be utterly impoſſible." And thoſe words of his in his ſermon on God's foreknowledge, *(b)* "If God's exhortations were not ſerious, he could not foreſee the final impenitency of men; for to foreſee mens final impenitency is to foreſee their wilful contempt of God's warnings and exhortations, and their rejection of his grace; mens wilful contempt of his warnings and exhortations cannot be foreſeen, unleſs God foreſee that his exhortations are ſerious, and in good earneſt."

SECTION III.—*Objection* 2.—2*dly*. It is objected, that by our doctrine we weaken the providence of God; for if he

(a) Serm. of the perfection of God, p. 15, 16.—*(b)* p. 161.

doth not order, and effectually move the wills of men, he cannot compass the designs of providence.

Answer. This objection will receive the shorter answer, because it falls into this great absurdity, that it makes God as much the author of all the evil as of all the good that is done in the world; for as his providences have for their object, evil actions as well as good, so is it evident that it is as necessary for accomplishing the ends of it, that he should as effectually move the wills of men to the one as to the other; as in the case of *Joseph's* brethren, *Judas* betraying his master, and the *Jews* clamoring for his death. So that we may answer this argument with that of the son of *Syrach*, (c) *Say not thou, he hath caused me to err, for he hath no need of the sinful man.* But,

Answer 2.—*2dly.* To answer more particularly, these things seem only necessary to accomplish all the designs of providence.

1st. That God hath a perfect prospect of the events of all actions, as well of those which proceed from the free will of man, as of those which issue from natural causes, for if he can discern as well what moral causes will produce such effects in free agents, as what physical causes will produce their effects in natural agents, it must be evidently the same thing as to all the interests and concerns of providence, to compass his designs by moral, as by physical and natural causes.

2dly. That he hath infinite wisdom to direct those actions to their proper ends, and cause the good and evil done by men to serve the ends of his providence, both towards themselves and others.

3dly. That he hath power to restrain them from the execution of those purposes which would thwart the designs of his providence, either by disabling them from bringing their designs to pass, or by withdrawing the subject or the object of them, or by such dispensations as he sees will turn the bents of their hearts another way, or by infinite other means his wisdom can discern and order, and his power can effect without laying any force or necessity upon the wills of men; for if there be no action of any free agent which he cannot thus restrain, when it thwarts the designs of his providence, if he permits no action which he cannot order so as to accomplish the designs of it, it is evident that nothing is, or can be further requisite to the due ordering of all events according to his providence. But,

SECTION IV.—*Answer* 3.—*3dly.* Though this argument from providence doth not concern us in the least, yet it seems

(c) Chap. xv. 12.

evidently to overthrow the contrary doctrine; for what anſwer can they return to theſe inquiries?

1*ſt.* Is it conſiſtent with the juſtice of providence to wrap up all mens fate in that of *(d) Adam's*? So that had he continued in his righteouſneſs all the time before he begat a ſon, none of his poſterity ſhould have been the better for it, provided that he had ſinned the day before; but if he once tranſgreſſed, all his poſterity, to the end of the world, ſhould be on that account the objects of God's wrath, and obnoxious to eternal damnation: Yea, that if he ſinned but once, all men, even the new born infant, ſhould be liable to all theſe miſeries on that account; but though he repented of that ſin a thouſand times, not one of them ſhould be the better for it, though the ſame arbitrary will and decree of God could have made the penitent will of *Adam*, before he had begotten any children, the penitent will of us all, as well as the ſinful will of *Adam*, the ſinful will of us all; and could have made him to ſuſtain the perſon of all mankind when he repented, as well as when he ſinned in eating the forbidden fruit; or could have made a compact with him, that if he repented of that ſin, all men ſhould be reſtored to his grace and favor by it, as well as he is ſuppoſed to have made a compact, that if he ſinned, all his poſterity ſhould become the objects of his wrath upon that ſole account.

2*dly.* Is it not one great part of providence to give men laws for the direction of their actions, preſcribing what he would have men do and leave undone; and that under a promiſe of reward to the obedient, and a declaration that he will certainly and ſeverely puniſh the wilful and impenitent offender? Now do not they deſtroy both the juſtice and wiſdom of this providence, who introduce God after the fall, (which, ſay they, had made man utterly unable to do any thing truly good, or avoid doing evil in any thing he doth) giving laws poſitive and negative for the direction of his actions, with threats of the ſevereſt and moſt laſting puniſhments if he neglect to do what is required, and to avoid what is forbidden; and that after his own decree, de non dando efficax auxilium ad vitandum peccatum, *of withholding from him the aſſiſtance abſolutely neceſſary to his doing the good required*, or *avoiding the forbidden evil.* From whence it neceſſarily follows, that he to whom thoſe precepts were given, was then incapable without that aſſiſtance of doing the good required, or avoiding the forbidden evil, eſpecially if we conſider, that in the nature of the thing, and in the opinion of philoſophers, Cauſa deficiens in rebus neceſſariis, ad cauſam per ſe efficientem re-

(d) Gen. v. 3.

ducenda est, *in things necessary, the deficient cause must be reduced to the efficient*; and in this case the reason of it is evident, because the not doing what is required, or not avoiding what is forbidden, being a defect, must follow from the position of the necessary cause of that deficiency.

3dly. Is it consistent with the justice of providence, to aggravate the sins of reprobates on this account, that they *knew their Lord's will and did it not*, provided that knowledge rendered them no more able to do it than the most ignorant of men, or to make it such an aggravation of the sins of *christians*, that they are committed against greater light, and stronger motives to perform their duty than ever was vouchsafed to the *Heathen* world; if, after this, they of them who lie under God's decree of preterition, are as unable to perform that duty as the worst of *Heathens*?

4thly. Is it suitable to the holiness of providence, or to that purity which is essential to the divine nature, and makes it necessary for him to bear a strong affection to, and to be highly pleased with the holiness of all that are thus like unto him, and to reward them for it with the enjoyment of *himself*, notwithstanding absolutely to decree not to afford to the greatest part of them to whom he hath given his holy commandments, that aid, which he sees absolutely necessary to enable them to be holy, and without which they lie under an absolute incapacity of being holy?

5thly. Is it reconcileable to the goodness of providence, or to the kindness, philanthropy, the mercy and compassion of our gracious God in all his providential dispensations, so highly magnified in *holy scripture*, to deal with men according to the tenor of these doctrines? *v. g.* Can we conceive he is a *God full of compassion*, and one *whose tender mercies are over all his works*, who seeing so many millions of millions of precious souls which he had made and sent into the world, equally wanting, and equally capable of his favor, (he having also equal reason to afford it as well to them as any other souls which were his offspring) passed an absolute decree to vouchsafe his favor only to a little remnant of them, leaving the far greatest part of them under a sad necessity of perishing everlastingly for the offence of their forefather *Adam*, committed long before they had a being; so that they must be as sure to be damned eternally, as they are to be born in time. Can he be truly styled a God *of great goodness, or of rich mercy* to such men? Or a true lover of their souls? Can he uprightly declare he used all his dispensations to recover them from a perishing condition, *because he had compassion on them*? And yet have determined from all eternity to leave them in a remediless condition? Can he ask in good

earneſt *what he could have done more to make them fruitful* in good works than he had done? Can he declare he was *long-ſuffering towards them becauſe he was not willing they ſhould periſh*, but rather by his patience ſhould be *led unto repentance*; and yet, from all eternity, decree to leave them under a ſad neceſſity of periſhing, and to deny them that aſſiſtance which could alone produce within them repentance unto life?

6*thly*. Doth it comport with the wiſdom of providence, to promiſe or to threaten upon impoſſible conditions, an impoſſible condition being in true conſtruction, none at all; how much leſs will it comport with the ſame wiſdom to tender the convenant of grace to all mankind to whom the goſpel is vouchſafed upon conditions which the moſt part of them, before that convenant was eſtabliſhed, were utterly unable to perform, and who by God's decree of preterition were inevitably left under that diſability; or to declare he exerciſed ſuch providences towards his people to *try them*, thus diſabled, whether they would obey his commandments or not, *i. e.* whether they would exerciſe thoſe faculties which, under that diſability, they could not exerciſe? Is it agreeable to this wiſdom to be ſtill ſoliciting, entreating, chaſtiſing, puniſhing, alluring and ſending prophets, preachers, meſſengers to engage them to do what his decree, de non dando auxilium neceſſarium, *of not affording the aid neceſſary for thoſe ends*, had rendered it impoſſible for them to do? Surely theſe dealings muſt import this, that God ſaw they might have done what, through want of due attention, conſideration and reflection, they did not; or that he paſſionately deſired that might be done, which only was not done, becauſe he did not unfruſtrable work the change in them? That is, he ſeriouſly deſired and wiſhed they had been of the number of his elect, when he himſelf, by an abſolute decree from all eternity, had excluded them out of that number.

7*thly*. On the other hand, can it accord with the ſame wiſdom of providence to threaten the ſevereſt judgments to them, if *they repented not*, or if *they turned away from their righteouſneſs*, or *fell away from their own ſtedfaſtneſs*, or *endured not to the end*, whom he had abſolutely decreed to give repentance to, and *by continuance in welldoing* to preſerve them to a bleſſed immortality; or to caution them not to do ſo, or to inquire whether temptations had not prevailed upon them ſo to do, or bid them fear leſt they ſhould do ſo.

8*thly*. Is it ſuitable to the ſincerity of his providential diſpenſations, of which his dealings with men by his revealed will towards them, make ſo great a part, to move them to the performance of their duty only by motives which he knows cannot work upon them without that farther aid he from eternity

hath determined to deny them; or to *call heaven and earth to witness that he had set before them life and death, good and evil*, and therefore required them to *choose the good, and refuse the evil*, when he before hand knew it was impossible for most of them to do either; and after all to inquire *what could he have done more to render them obedient*, to ask *why they would not be made clean?* Or *when this would once be?* And to *wonder at their unbelief*, and *upbraid them for their impenitence*, and to complain that, after such engaging dispensations, and such judgments, *they repented not, they turned not to him*, or only did this *feignedly?* Or, lastly, to send his messengers to them with this encouragement, *it may be they will consider, it may be they will return from their evil ways, it may be they will reverence my son*: for what room can there be for any of these suppositions, where the effect depends on God's own immediate acting upon the heart, and not upon any hearing, or consideration of man without it, or upon any dispositions in them, or any means that they can use to move him to enable them to do it.

Or *lastly*. Is it suitable to the same wisdom and *sincerity* to move such persons by promises to repent and believe, and to require them, *having such promises to cleanse themselves from all filthiness of flesh and spirit, perfecting holiness in the fear of God?* For seeing to call men to faith and repentance, *is* to call men *to believe to the salvation of their souls*, and to repent that they may live and not die, and therefore to be seriously willing they should be saved and not perish, and to pass antecedently a decree of preterition on the same men, is seriously to will they shall not be saved, but shall inevitably *perish*; what wit of man can shew how God can be serious in calling such men to faith and repentance, much less in his concern, that they might do so, or in his trouble, that they have not done so, and yet be serious and in good earnest in his antecedent decree to deny them that aid, without which they never can believe or repent?

CHAPTER II.

THE third and laſt objection reſpecting the ſtate of *Heathens*, to whom the goſpel either never hath been tendered, or who for many ages have been deprived of the knowledge of it, being of more importance, requires a more large conſideration, and therefore in this chapter I ſhall offer what I can produce in the diſcuſſion of it.

Objection. The difficulty, as it is abſtracted from this controverſy, is propounded by *(e)* Dr. *Sherlock* thus: "That ſince all men have immortal ſouls, and muſt be happy or miſerable forever, God ſhould for ſo many ages ſuffer the whole world, excepting the *Jews*, to live in ignorance, and in *Pagan idolatry* and ſuperſtition, that *Chriſt* came ſo late into the world to reveal the true God, and to publiſh the goſpel to them; and that ſo great a part of the world ſtill are *Pagans* and *Mahometans*, and that ſo little a part of the *chriſtian* world retain the true faith and worſhip of *Chriſt*. This is ten thouſand times a greater difficulty than any preſent evils and calamities; becauſe the conſequences of it reach to eternity."

Anſwer. "But then the whole difficulty is no more than this, that we know not what the condition of ſuch men is in the other world, who lived in invincible ignorance of the true God, and of our Savior *Jeſus Chriſt* in this; this we confeſs we do not know, but believe ſo well of God, that we are verily perſuaded, could we ſee what their ſtate will be in another world, we ſhould ſee no reaſon to quarrel with God, only becauſe we know not how he deals with the ignorant *Heathens* in the other world; if we knew how God dealt with theſe men, and knew that he dealt hardly by them, as far as we could judge, this would be a difficulty; but what diffiulty is there in knowing nothing of the matter? For if we know nothing of it, we can judge nothing of it. Now ſeeing we cannot look into the world to come, and cannot otherwiſe know any thing of the future ſtate of ignorant *Heathens* but by revelation, that *ſcripture* which containeth all our Revelations, ſaying nothing of it; it follows that we can judge nothing of it certainly.

"Some men indeed, but without any authority from *ſcripture*, confidently affirm that ignorant *Heathens* ſhall ſuffer the ſame condemnation which *Chriſt* has threatened againſt wilful

(e) Diſc. of Providence, p. 120. &c.

infidels, and wicked *christians*, and then it may well be thought a great difficulty that God should as severely punish men for not knowing *Christ*, when he was never preached to them, and they had no other possible way of knowing him, as he will punish those who have had the gospel of *Christ* preached to them, but refused to believe in him, or have professed the faith of *Christ*, but lived very wickedly; but this is a difficulty of their own making, and it would be much more safe for themselves, and much more honorable for God, to confess their own ignorance of such matters, as they have no possible way to know, and to refer all such unknown cases to the wisdom, justice and goodness of God, than to pretend to know what they cannot know, and thence to raise such objections as they cannot answer."

Section I.—As this objection respects this controversy, it runs thus: That God seems to have dealt as severely with the *Heathens*, to whom the knowledge of his will and gospel hath never been revealed, as we can imagine him to have dealt with men according to the doctrine of absolute election and reprobation, and of special grace vouchsafed *only to some few christians*, whilst others are left to the defective rule of their own wills without sufficient grace to enable them to turn to God and to do works meet for repentance. For,

1st. It may be said that we are forced to grant that the grace of conveying the gospel to any persons, and calling them to be his *church* and people when other nations were left in darkness, was of free grace without consideration of any worth in them to whom the gospel was vouchsafed above those who never had the knowledge of it. Now the vouchsafement of the means of grace being from such a free election, without consideration of any worth in the persons, it seems reasonable also to believe that the decree itself concerning the end, *viz.* the salvation tendered to us by the gospel is also free; and that it is not always applied to them whom God foresaw would use it better than others, appears from *these* words of *Christ*, that *(a) if the mighty works which were done in Capernaum, Chorazin* and *Bethsaida, had been done in Tyre and Sidon they would have repented.*

Moreover seeing it is in fact certain, that the greatest part of mankind have been always left destitute of these means of grace which were vouchsafed to the *Jews* first, and after to the *Gentiles*, we need not wonder why that God who freely communicates the knowledge of himself by the gospel to *some* nations, denying it to others, should hold the same methods with individuals, that he doth with whole bodies; for the

(a) Matth. xi. 21, 24.

rejecting of whole *nations* by the lump for ſo many ages, is much more unaccountable than the ſelecting of a few to be infallibly conducted to ſalvation, and leaving others in that ſtate of diſability in which they ſhall inevitably fail of it. Now to this I reply,

Anſwer. 1.—*1ſt.* That this objection doth by no means anſwer the chief arguments produced againſt theſe *decrees*; it ſaith indeed, *that God may as well make ſuch decrees, as leave the greateſt part of mankind void of the means of grace*; which will be afterwards conſidered. But what is this to our chief arguments which are all taken from the inconſiſtency of theſe *decrees*, with the truth and ſincerity of his following declarations made in *ſcripture viz.* with his commands to all to whom the goſpel is vouchſafed, to repent, with his exhortations and deſires that they would do ſo, with his threats of ruin to them if they do not, with the ſending his meſſengers to perſuade them to it, with his declarations that he uſed great patience and longſuffering to lead them to repentance, and did this out of a ſincere deſire that they might not periſh, with all the promiſes, motives and encouragements he hath ſpread before them to induce them to it, with his inquiries, why they would die? With his admiration at their continuance, after all his dealings, in their impenitence, and his upbraiding them for not repenting; with his queſtions *when they would be made clean?* With his declarations that *he would have cleanſed them, and they would not be cleanſed; he would have gathered them, and they would not be gathered?* With his appeal to them, *what he could have done more* than he had done to effect it, and innumerable things of the like nature, diſperſed through the whole body of the *ſcripture?* When thoſe of the contrary perſuaſion can ſhew the like inconſiſtency betwixt God's declarations, touching the *Heathen* world, and his dealings with them, then, and then only will they ſhew this diſpenſation is obnoxious to the ſame difficulties which we object againſt, theſe abſolute *decrees*.

2dly. I confeſs there is, and ought to be allowed in reaſon, a greater depth in the divine providence, and in his diſpenſations towards the ſons of men, than we can fathom by our ſhallow reaſon; for *(b) he doth great things and unſearchable*, and ſuch whoſe footſteps we can never trace, *his judgments are a great abyſs*, his greatneſs is *unſearchable, his underſtanding is infinite*. We therefore may put the queſtion of *Zophar* the *Naamathite* to the pretended wiſe and prudent, and moſt ſagacious inquirers into wiſdom, *(c) canſt thou by wiſdom find out God? Canſt thou ſearch out the Almighty to*

(b) Pſal. xxxvi. 6. cxlv. 3. cxlvii. 5.—*(c)* Job xi. 7, 8, 9.

perfection? Now from this very topic the *apostle* doth conclude that we are, in such cases as these are, even that of the rejection of his once beloved people, after all that we can say to vindicate his justice, and his goodness, to end in this divine *apostrophe, (d) oh the depth of the wisdom, and the knowledge of God! How unsearchable are his judgments, and his ways past finding out!* But then as it would be in us an intolerable piece of insolence to say, against the plainest declarations of the *scripture*, that God did not in wisdom make the world, *because* we are not able to discern the wisdom of all things framed *in* it; so must it be an equal insolence in us to say God doth not act in the preserving it, and in the ordering of affairs in it according to the measures of true goodness, because we who are unacquainted with the inward dispositions of men, and see not the end, and cannot dive into the reasons of his dispensations, cannot discern the footsteps of that goodness in all his various transactions towards men. Now hence it clearly follows.

SECTION II.—That what God hath plainly and frequently revealed concerning his goodness, ought *firmly to be owned* and believed, although we are not able *to discern how* it comports with those *phænomena* we have observed in the world, because from that of which we have no clear or comprehensive notion, we can make no clear and certain inferences, and so can have no certain evidence that such and such things are not well consistent with the love and goodness of God to mankind; but of things clearly and frequently taught concerning the divine philanthropy, we have a full and clear idea, which therefore we in reason stand obliged to own, though we are still unable to discern how the transactions of God in the world comport with our imperfect knowledge, and weak notions of immense and boundless goodness, and perhaps false conceptions how it ought to act. We need not, saith an excellent writer, trouble ourselves with that question which is made concerning the conversion of all, or not of all men, *(e)* si ea quæ clara sunt non de his quæ occulta sunt obscuremus, *if we do not obscure those things which are clear by those which are secret*; that is, saith Dr. *Barrow*, if we do not obscure so clear a truth as that God is the Savior of all men, by debating how his grace is imparted to them, and by laboring overmuch in reconciling of it with other dispensations of providence.

Seeing then God hath so often and so clearly taught us *that he is good to all*, and that *his tender mercies are over all his works*, and that *he careth for all alike*, and *the whole earth is full of his goodness*, that he *is abundant in goodness*, and *kind*

(d) Rom. xi. 33. — (e) De Voc. Gent. l. 1. c. 8.

even to the unthankful and the wicked, that *he would not the death of him that dies*, but rather that *he ſhould be converted and live*; and hath confirmed this ſaying with an oath: Seeing it is expreſsly ſaid, *that he is the Savior of all men*, though *eſpecially of them that believe*; and that *he would have all men to be ſaved, and to come to the knowledge of the truth*; I ſay ſeeing the revelations of this nature are clear and copious, and are to them who do believe the *ſcripture* clear and certain demonſtrations of divine goodneſs to the whole race of mankind, and all the inſtances propounded to the contrary in the objection depend upon our apprehenſions of what this goodneſs would be apt in our conceits to do, in which we may be ſubject to great miſapprehenſions and miſtakes; have we not reaſon to believe theſe clear and copious revelations, notwithſtanding thoſe little ſcruples which from our fond ideas, and imperfect notions of divine goodneſs, we do make againſt them? Now to apply theſe things to our ſubject.

1*ſt*. We know from *ſcripture* how dreadful for quality, how endleſs for duration will be the puniſhment of every *chriſtian* who fails of the ſalvation tendered, and that as death leaves them, judgment will find them; but we know ſo little of the future ſtate of *Heathens*, from that *ſcripture*, which can alone acquaint us with his dealings with them; that we are uncertain both as to the meaſure and the duration of their puniſhments: Yea we have no aſſurance that providence may not put them into a better ſtate, before their final doom, who have wanted any opportunity here to improve themſelves better. St. *Paul* informs the *Athenians* that *(f) God overlooked the times of Heathen ignorance, but now*, by the promulgation of the goſpel, *he commands all men every where to repent, becauſe he hath appointed a day in which he will judge the world in righteouſneſs*; and of this, πίστιν παρέσχηκε, he gave them a proof by raiſing our Lord Jeſus from the dead, by which words he ſeems to intimate, that where there hath never been any call by *prophet* or *apoſtle* to repentance, or any aſſurance of a future judgment, there is like reaſon for his overlooking ſtill thoſe times of ignorance; for *parium par ratio eſt*.

2*dly*. We know that God hath made a tender of the covenant of Grace upon conditions of faith and repentance, to all that live under the goſpel diſpenſation; and that theſe decrees of abſolute reprobation, and of denying the help neceſſary to the performing theſe conditions, are inconſiſtent with that tender; whereas we know of no ſuch tender made to the *Heathen* world, but rather that they are ſtill *ſtrangers to the covenant of promiſe*, Epheſ. ii. 12.

(f) Acts xvii. 30, 31.

3*dly*. We know not any promises God hath made to them, nor what are the conditions he requires in order to his acceptance of them through *Christ Jesus*; but we know that according to these decrees God tenders his promises to the reprobate part of mankind only upon impossible conditions, and after he had passed upon them an act of preterition, and so had left them infallibly to fail of ever obtaining the blessings promised.

4*thly*. We know from *scripture* that the *Heathens* who never heard of *Christ*, and never had *Christ* preached to them, are not bound to believe in him; for *how shall they believe in him of whom they have not heard*, or *how shall they hear without a preacher?* Saith St. *Paul*, Rom. x. 14. but we know from the same *scripture*, that *this is the command of God* to all that have heard of *Christ*, (*a*) *that they believe in the Son of God*; and yet we know, according to the doctrine of our adversaries, that he died not for them, and that they cannot, without that aid God hath decreed to withhold from them, believe unto salvation, and therefore must be *damned* for that unbelief, they, from the hour of their birth to the close of their days, were never able to prevent.

5*thly*. We know that God sent his *Prophets* and *Messengers*, *Apostles* and *Evangelists*, to move the *Jews* unto repentance, and those *Gentiles* to whom the gospel was offered to embrace it; and that under both these dispensations he established an order of men to call all men indifferently to repentance, and to walk *worthy of that vocation to which they were called*; and we know this to be inconsistent with those decrees which others do contend for, unless God can seriously call them to repent and believe, whom he hath left under an impossibility of doing so; but we know not that any thing of this was done towards those *Heathens* to whom the gospel never hath been preached, nor ever any messenger or prophet sent, and so can make no like objections against his dealings with them And thus I might dismiss this subject; but I farther add,

Section III.—*Answer* 2.—2*dly*. This objection supposeth it the same thing to be without a gospel revelation, and to be without any means of grace at all; to be without those means the gospel tenders to the *christian*, and the law tenders to the *Jew*, to do what is well pleasing to God, and is rewardable by his goodness, and to be without any means at all to do so; which supposition seems plainly contrary to the declarations of the *holy scripture* touching the *Heathen* world, and contrary to the express declarations of the *ancient fathers*, and also to be of dangerous consequence.

(*a*) John vi. 29.

And, 1*ſt*. This ſuppoſition ſeems plainly contrary to many declarations made in *ſcripture* concerning the condition of the *Heathen* world; for as God plainly ſaith even in reſpect to their juſtification, that *he is the God not of the Jews only, but alſo of the Gentiles*, Rom. iii. 29. and that *he is the ſame Lord who is rich unto all that call upon him*, Rom. x. 12. So has he alſo by St. *Peter* taught, that *he is no reſpecter of perſons, but that in every nation he that feareth God, and worketh righteouſneſs is accepted of him*, Acts x. 34, 35. Whence it appears,

1*ſt*. That ſome of all nations owning the true God, as did *Cornelius* and his friends who gave occaſion for theſe words, not only might, but actually did *fear God, and work righteouſneſs*, for otherwiſe they very ill deſerved the titles given to the *proſelytes of the gate* belonging to all nations, Acts ii. 10. that they were *pious* and *devout men, and ſuch as feared God*, as hath been ſhewed, note on Acts x. 2. Nor could St. *Peter* perceive that *God was no reſpecter of perſons* on the account of a thing that never did or could happen; and though it be commonly ſaid, that *there is no reſpect of perſons* in gratuitis, *in things freely given*; yet is that only true where no duty is required, and no ſervice is demanded in order to that gift; where therefore God requires under penalty that *Heathens* ſhould do him ſuch and ſuch ſervice, if he gives the grace neceſſary to the performance of that ſervice to others in like circumſtances, and not to them, there he is a reſpecter of perſons; and where he makes a promiſe of acceptance, or gives juſt reaſon to expect it, as he muſt do where he requires duty, ſince there can be no motive to perform that duty which will not be accepted, there the acceptance of one before another ſtanding upon equal terms with him, is an accepting perſons: Nor could St. *Peter* otherwiſe have proved from the example of *Cornelius's* alms accepted by God, that he was no reſpecter of perſons, had not God ſome way obliged himſelf without diſtinction of perſons or nations, to accept every one that *worketh righteouſneſs*. It therefore is a manifeſt abſurdity to ſay that God requires the ſame moral duty from *chriſtians*, *Jews* and *Heathens* upon condition of reward, or under penalty, and yet is no reſpecter of perſons, if under equal circumſtances he affords grace ſufficient to obtain that reward, and to avoid that penalty to one, and will not do it to another, ſince this moſt plainly is in matters of reward and puniſhment to have reſpect to one above another, without regard to the worthineſs of the one, or the unworthineſs of the other.

2*dly*. Hence it appears that God accepts men not on the account of their deſcent or circumciſion, or of his own de-

crees, but only because they *fear God and work righteousness*. Now the inference from this text is this.

Coroll. That those *Heathens* who have at any time attained to the knowledge of the true God, may in that state perform those righteous actions which shall be acceptable in his sight.

Argument 2.—2dly. This may be gathered from these words of St. *Paul, God who in times past suffered all nations to walk in their own ways, nevertheless left not himself without a witness in that he did them good, and gave them rain from heaven, and fruitful seasons*, &c. Acts xiv. 16, 17. Where observe,

1st. That God did not so far suffer them to walk in their own ways, as to allow of their manners, or to leave them without sufficient means to convince them of the error of their ways, or their idolatrous worship; for this he had done so effectually as to leave them *without excuse*, in that they *did not worship him as God*, nor were *thankful* for his benefits, Rom. i. 20, 21. but he so far permitted this, as that he *sent* them no prophet to instruct them better, and gave them no positive revelation of his will, no written instructions of that way in which he would be worshipped, as he had done unto the *Jews*.

2dly. From verse the 17th it appears, *(1st.)* That the giving rain in its season, and fruitful seasons of the year, is even to the *Heathens* a testimony of the divine providence; for this rain coming from the clouds of heaven, and those fruitful seasons depending so necessarily on the sun and moon, and the celestial influences, and being so constantly produced by them, demonstrate that they must drive them from, and owe them to him whose power and wisdom made the heaven and the earth, and therefore that they ought to worship, and to be thankful to him for them. *(2dly.)* These being good things and such as *filled their hearts with food and gladness*, and being conferred freely and constantly on them who daily provoked him by their idolatries and ingratitude, were also a clear testimony of his goodness to them, and therefore an assurance that if they, knowing him by these means to be God, would turn from their dumb Idols, and worship him as God, they might find grace and favor in his eyes, who was so good to them even whilst they did continue to provoke him. Now the knowledge of that God who made heaven and earth as the only true God who is to be worshipped, and whose providence affords us all the blessings we enjoy, and the belief that he is well inclined to shew mercy to all that thus turn to him, and to reward all that thus fear him, and are thankful to him, seems to

be all that God expected from the *Gentiles*, as may be gathered from Rom. i. 20, 21.

Argument 3.—3*dly*. From thoſe words of the ſame *apoſtle*, *God that made the world and all things in it, made all nations of one blood, and hath determined the times before appointed* (*i. e.* the fixed ſeaſons of the year) *and the bounds of their habitations, that they might ſeek the Lord, if haply they might feel after him, and find him*, Acts xvii. 24, 26, 27. Where we learn,

1*ſt*. That God made the world with this deſign, that men by contemplation of the power, wiſdom and goodneſs, viſible in the creation of it, might *ſeek* after the author of it, and ſeeking *find* him; and therefore muſt have made it ſo as that it doth afford ſufficient evidence that it was framed by his power and wiſdom.

2*dly*. That to *ſeek after God* in the *ſcripture* phraſe is ſo to ſeek him out that we may give him that worſhip which is due to him; as when the *apoſtle* ſaith, *he that cometh to God muſt believe that he is, and that he is a rewarder of them that diligently ſeek him*, Heb. xi. 6. To *find him*, is to obtain his grace and favor, or to find him good and propitious to them that ſeek him; for to what other end ſhould men ſo ſolicitouſly ſeek after him, but to obtain his grace and favor; or why ſhould they deſire to find him, but to obtain ſome benefit from him thus found? Is it not upon this account that all men come unto him, and do him ſervice? And would any one do it if they expected no advantage by it? And in this ſenſe God ſaith, *if from thence thou ſhalt ſeek the Lord, thou ſhalt find him, if thou ſeek him with all thy heart*, Deut. iv. 29. And *if you ſeek him he will be found of you*. 2 Chron. xv. 2.

3*dly*. Obſerve that ſinners cannot thus hope to ſeek, or find God, unleſs they can expect to find him merciful in the pardon of thoſe ſins they confeſs and forſake; and that this hath been a principle embraced by all nations appears from the propitiatory ſacrifices which did ſo generally obtain among them even from the beginning; and therefore all this muſt depend on this foundation, that God is the maker of heaven and earth, and of all that therein is; and ſo it evidently doth. For,

1*ſt*. That which made all things, muſt be itſelf unmade, and ſo muſt be eternal; it alſo muſt have power over all things, and ſo muſt be Almighty.

2*dly*. That which made all things muſt have power to direct, govern, order and diſpoſe of all things as he pleaſes, and ſo his creatures muſt depend upon him for protection, and the diſpoſal of all their affairs.

3dly. That being which made all things in such an excellent order and dependance on each other, in such constant and unchangeable vicissitudes, fitted with such faculties, adapted to such ends and uses, must have infinite wisdom, and must design things for those ends for which he hath thus fitted them.

4thly. He that hath made things so as that they constantly in their respective seasons, produce things good and useful for the preservation and comfort of those creatures he hath made, filling their mouths with food, *and their hearts with gladness*, must be good to all, even to the unthankful and the wicked, and so *his tender mercies must be over all his works.*

5thly. He who vouchsafes such kindness to, and maketh such provisions for those bodies which we have common with the brutes, must have made some provisions for that soul which is our better part, and which is more especially derived from him, they therefore must be capable of receiving blessings and favors from him; and if they be lapsed and sinful creatures, and made so as that they certainly will be subject to sin, they must be capable of finding mercy, from him when they return from their iniquity. Now the plain inference hence is this,

Corall. That men guided only by the light of nature may so acceptably seek God as to find him gracious and merciful towards them.

Argument 4. This, *4thly*, may be proved from those words, Heb. xi. 6. *He that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him*; where observe,

1st. That *to come to God* is to serve him, throughout the tenor of the *scripture*, and more especially in this *epistle* where it signifies to come to his throne of grace by prayer, Chap. iv. 16. by the oblation of sacrifices, Chap. x. 1. by the performance of any other duty, Chap. vii. 25. x. 22. yet from the context it appears that it is ἐυαρεστῆσαι, *to do what is well pleasing* to him; for *Enoch*, saith St. *Paul*, received a testimony, μεμαρτύρηται, *that he did what was well pleasing to God; but without faith it is impossible*, εὐαρεστῆσαι, *to do what is well pleasing to him; for he that* (thus) *cometh to God must believe that he is.* Now this is the title given to God's most eminent servants before, and after the flood, that, εὐηρέστησαν τῷ θεῷ, *they pleased God.* To *Enoch*, Gen. v. 22, 24. To *Noah*, Gen. vi. 9. To *Abraham*, Gen. xxiv. 40. To *Isaac*, Gen. xlviii. 15. And all that God requires of *Abraham* to fit him for the blessings promised is, εὐαρέστως ἐνώπιόν μου, *walk before me and be thou perfect.* Gen. xvii. 1.

2*dly*. That all men may ſo ſeek God as to do what is well pleaſing to him, if they diligently endeavor ſo to do, ſince otherwiſe it cannot be their duty to ſeek to pleaſe him, it being no man's duty to do that which he cannot do. He that denies this inference as to the *heathen* word, exempts them from all obligations to ſeek that God whom they cannot pleaſe.

3*dly*. That if they do ſo, they ſhall be rewarded by him, and ſo God muſt be willing that they ſhould ſeek him, and that they ſhould be rewarded for ſo doing. And,

4*thly*. That the *Heathens* may have grounds ſufficient to believe that they ſhall be rewarded for ſerving him diligently according to the light which God had given them; deny theſe two laſt inferences, and you deprive them of any motive to do that which is well pleaſing to him, this being that which *Heathens* by the light of nature ſaw, that *if piety and advantage, or profit did not go together, piety could be preſerved in none*. The only inference which I think needful here to make is this,

Inference. That *Heathens* may have faith in God, even that faith which is *the expectation of things hoped for*, and may encourage them to ſeek him diligently.

Argument 5. This may be further evident from thoſe words, *(b) The wrath of God is revealed from heaven againſt all Ungodlineſs, and unrighteouſneſs of men, who hold the truth in unrighteouſneſs*; where obſerve,

1*ſt*. That the *apoſtle* there is ſpeaking of the *Heathen* world, of the *Gentiles*, Ver. 16. of them who *changed the image of the incorruptible God into an image made like to corruptible man*, Ver. 23. and *worſhipped the creature more than the creator*, Ver. 25.

2*dly*. Obſerve that this wrath of God was revealed from heaven, *(1ſt.) againſt their ungodlineſs*, i. e. againſt their impiety in robbing God of his honor, and giving it to them which by nature were no Gods, and in being ungrateful to him who was the author of all their bleſſings, Ver. 21. *(2dly)* for *their unrighteouſneſs*, i. e. the violation of the laws of juſtice, charity and mercy towards one another, of which the *Apoſtle* ſpeaks from Ver. 26. to the 30th.

3*dly*. Obſerve that they did this againſt ſufficient evidence and manifeſtation of the truth delivered to them, *holding the truth in unrighteouſneſs*; that is, by acting contrary to the notions they had, or might have learned from the law of nature, and by ſuppreſſing or corrupting the dictates of their own natural conſciences; and this is ſtill more evident from the reaſon of this wrath of God revealed againſt them, the *Apoſtle*

(*b*) Rom. i. 18.

saying, *(1st.)* That they were thus ungodly when God had shewed and made manifest to them by his works, *that which might be known of him* by the light of nature, Ver. 19, 20. *2dly.* That when they had these sufficient means of knowing God, and many of them by these means did know him, *they did not glorify him as God, nor were they thankful* to him for the blessings he had conferred upon them, Ver. 21. and so they robbed him of his glory, and the acknowledgment of his goodness, against that light which he had given them to discern these things, and that because *they liked not to retain God in their knowledge*, Ver. 28. *3dly.* That upon this account *they were* ἀναπολόγητοι, *without excuse*; for I think that interpretation of those words which makes this manifestation of himself to be given with this intention only *to render them inexcusable in their damnation*, unworthy of a confutation, it being to be rejected, as it is by *Oecumenius*, with an ἄτοπος, or with *the utmost detestation*; this being the vilest imputation that can be cast upon our gracious God, to say that he vouchsafes the manifestation of himself to men only to aggravate their condemnation, and give himself a specious pretence to render them forever miserable; it is therefore certain from the reason following *(they were inexcusable,* διότι, because knowing *God, they did not glorify him as God)* that the true import of these words is this; that God had so far manifested himself unto them by the works of his creation and his providence, that they who were not by these means induced to glorify him as God, and were not duly thankful to him for the benefits he alone had conferred upon them, were without any reasonable excuse for their neglect to do so. Now both the reason and suffrage of mankind proclaim this an excuse sufficient, for not doing any thing, that they had never power or sufficient means for the performance of it; and if they had this power, and these means, it is certain that these *Heathens* might have thus *glorified God*, and have been thankful, and that doing so they would have been free from the neglect of that which by the revelation God had made their duty.

4thly. Moreover what is it *to glorify him as God?* Is it not to own him as the only God, to give him the worship due from creatures to their great creator? To obey his known commands; to submit to his good pleasure; to repent of all their wilful violations of his holy laws, and when they have deviated from them, to return to that obedience which they owe to him; to conform to all his imitable perfections, or in the language of the *Heathens*, ζῆν, πολιτεύεσθαι, ὁμοιοῦσθαι, ὁμογνωμονεῖν τῷ θεῷ, *to live the life of God, to converse still with him, to be like to, and of the same mind with him*: to call upon him who is the giver of all good things, and to

depend upon him for all the bleſſings they did want? Is it not certain from the writings of the wiſer *Heathens*, that they knew all this to be their duty? Or could they glorify him as God, if they neglected ſo to do?

Again, could they be *thankful* to him for his bleſſings, unleſs they acknowledged him the author of them, and owned their obligations to improve them to his honor, to love him for his bounty, and to live to him by whom they lived?

5thly. Obſerve, that the great reaſon of *the wrath of God revealed againſt them* was this; that they thus ſinned againſt the knowledge and conſcience of their duty, *by holding the truth in unrighteouſneſs*, as is more clearly delivered in theſe words, Ver. 32. that *knowing*, τὸ δικαίωμα, *the righteous ſentence of God that they who did ſuch things were worthy of death*, (they themſelves paſſing this ſentence upon thoſe who denied the dignity, or worſhip of their Gods, and againſt many acts of unrighteouſneſs here mentioned) *they not only did the ſame, but took pleaſure in them that did them.* Now hence the inference is this.

Inference. That all the acts of *ungodlineſs* and *unrighteouſneſs*, here mentioned as things too commonly practiſed in the *Heathen* world, were done againſt ſufficient light and conviction; that they did theſe things againſt the natural light of their own conſciences, and the knowledge of that duty which was due from them both to God and man.

Argument 6. This alſo ſeemeth evident from what the *apoſtle* hath declared touching the *Gentiles* who had not the law; to wit, that God would judge them according to their works, Rom. ii. 6. for a righteous God will only judge and condemn them for the neglect of that which they knew to be their duty, and might have done, but did not; and for the doing that which they knew to be evil, and might have avoided, but did not; and both theſe things ſuppoſe they had ſufficient grounds, even from the light of nature, to know, and might have by their ſincere endeavors obtained ſufficient help for the performance of it; for, as *Origen* well reaſons, if God condemned the *Heathens* for holding the truth in unrighteouſneſs, and becauſe when *they knew God, they did not glorify him as God, neither were thankful*; it ſeems agreeable to reaſon to believe that had they done what they culpably neglected, and therefore might have done; *i. e.* had they glorified him as God, and been thankful, they would have done that which was acceptable to God, and fit to be rewarded by his goodneſs.

6thly. When the *apoſtle* adds, that *the Gentiles which knew not the law of Moſes did by nature* (i. e. by virtue of the law of nature written in their hearts) *the things contained in the*

moral law, he must insinuate that they had the natural principles of good and evil discovered to them by their own reason and discretion. Hence when they did that which was naturally evil, *their conscience*, saith he, *did accuse them for it*, Ver. 15. whence it follows that they must have both the knowledge of the principles of natural religion, and an ability to perform them; and to avoid those sins against the light of nature for which their conscience did accuse *them*; for a conscience rightly informed will accuse no man for *doing* what he was not able to avoid. Again, when conscience *in* them is said, ἀπολογεῖν, *to apologize*, or plead for them, since conscience plainly doth imply a knowledge of a rule by which our actions are to be directed, and that our actions have been done according to, or in repugnance to that rule, it cannot otherwise plead for them than by an inward sense that they have acted suitably to that rule, or to the knowledge of their duty towards God and man, they from the light of nature or the convictions of their reason had discovered. And so much for the testimonies of *holy scripture*.

SECTION IV.—It seemeth also evident *from reason*, that if God would be worshipped, served and obeyed by his rational creatures, he must have given them sufficient knowledge of that being whom they are to serve, worship and obey, and of those laws which he requires them to obey; and *also* must have given them abilities to do them as far as he requires this to their acceptance, and motives sufficient to induce them thus to serve and to obey him; for all mens reason must convince them that a righteous God will not require any person in order to his acceptance of him, to do that good, or to avoid that evil which he hath given them no means to know, no ability to do, and no motive to perform; since what they cannot know to be their duty, or knowing cannot do, they cannot be obliged to do; and what they can have no motive to do or to avoid, they can have no just ground or reason to do, or to avoid. Now hence arise these useful corollaries.

Coroll. 1.—*1st.* That they who say the *Heathens* want sufficient means to know, or to perform those natural duties which they owe to God or man, so far destroy both natural religion and morality, because they must absolve the *Heathens* from any obligations to perform them; and why then are they styled duties of natural religion, or *morality*?

Coroll. 2.—*2dly.* That they who say there are some precepts which the *Heathens* cannot perform at all, viz. *Thou shalt love the Lord thy God with all thy heart*, &c. and *thou shalt not covet any thing that is thy neighbor's*, must either say these are no duties of natural religion, or morality, and that God therefore hath not required the *Heathens* to perform

them; or that God doth require them to whom he only hath vouchſafed the light of nature to do that which can never be performed by them, who only have the guidance and direction of that light, and of thoſe ſecret influences which he affords them.

3*dly*. That they who ſay that all thoſe actions of the *Heathens* which are for the matter good, yet are formally ſins, becauſe they are not done out of love to God as the principle, and to God's glory as the end; muſt either ſay that *Heathens* cannot, by the light of nature, know they are to do them from ſuch principles, and to ſuch ends, and then they cannot be obliged ſo to do them; or elſe that though they know they ought to do them from this principle, and to this end, yet they want power ſo to do them; and then they muſt affirm that they lie under an abſolute neceſſity of doing all their actions with theſe two eſſential defects, and ſo under an abſolute neceſſity of ſinning; againſt the judgment of all antiquity, St. *Auſtin* not excepted, that no man is to be judged or condemned as a ſinner, for that which he lies under a ſad neceſſity to do, or to omit. One would be tempted to conceive they who ſo confidently aver theſe things, had never read thoſe ſayings of the *(a) Heathens* who place their confidence in this, *That it ſhall be well with them both in life and death becauſe they truly love God, and do endeavor to be as like him as they can, and that this is the beſt way of doing honor to him*; declaring as fully againſt doing thoſe things out of *vain (b) glory*, and chiefly to *obtain applauſe from men as chriſtians do*, and ſaying that they are to do them out of reſpect to conſcience, and ought even *to loſe their reputation to preſerve it*, and that *(c) to live according to nature, and,* πείθεσθαι τῷ θεῷ, καὶ ἕπεσθαι τὸν θεὸν, *to obey or follow the direction and example of God is the ſame thing; that in every thing be it great or little, we are to have reſpect to God, and glorify him forever and ever, and can do nothing well towards man unleſs we do it in reſpect to*

(a) Socrat. Apol. p. 31. Cicero Tuſc. q. 1. n. 82. Jamblic. Protrep. c. 13. p. 84.

(b) Æquiſſimo animo ad honeſtum conſilium per mediam infamiam tandem, nemo mihi videtur pluris æſtimare virtutem, nemo illi magis devotus quam qui boni viri famam perdidit, ne conſcientiam perderet, Seneca, Ep. 81. p. 704. famam occupare et, τὰ ἐπιξήκη τῷ δικαίῳ præponere, inane, ſtolidum, iniquum multoties pronunciant. Vide Gataker, in Anton. part 1. p. 19. l. 4. p. 135. l. 43. l. 6. p. 229, 230. l. 7. p. 292. in Section 73.

(c) Ὡς γὰρ φασιν οἱ Πυθαγόρειοι τιμᾶσθαι τὸν θεὸν ἄριστα ἐὰν τῷ θεῷ τὴν ἀπάθειαν ὁμοιώσῃς, Hierocl. in Carm. Pythag. p. 23, 24. Διὸ μὲν πᾶν ἔργον τὸ μιαρώτατον ὅταν φανῇ ὅτι γὲ ἀνθρώπινόν τι ἅπτεται τοῦ θεοῦ τὸ θεῖον συναιρεῖται τῇ πράξει, Antoninus, l. 3. Section 13. Hinc. Thaletis monitum illud, εἰς τὰς ἀρετὰς τῶν ἀλλων ἀφικέσθαι τὸν θεὸν, apud Clem. Alex. Strom. 5. p. 594. D.

divine things: (d) That *God is to be revered above all things, to be owned, thought upon, and respected in all things, to be invoked that we may obtain them, and to be celebrated for them:* to omit many things of a like nature.

2*dly*. If God hath given to all men immortal souls, it seemeth plainly hence to follow, that he hath put them some way in a capacity of being happy after death, and hath not left them under an inevitable necessity of being always miserable; for since, according to our *Savior's* words, *It had been better for such men that they had not been born*, and according to right reason, *it is better not to be, than to be miserable:* And since all such men must be subject to a necessity of being miserable only by being born into the world; that is only by God's own action in giving them life, and infusing a spiritual soul into them, and all their offspring must be miserable by that which God himself hath called his benediction on our first parents, by which they were enabled *to increase and multiply:* I say, seeing these things are so, it follows that either we must deny the immortality of the souls of these *Heathens*, and say that they *will die* with their bodies, and be liable to no account hereafter or allow that they are placed by divine providence in a capacity of avoiding the being ever miserable in that future state. And that God hath vouchsafed some means of grace and kindness even to the souls who by his providence have wanted that light which he imparted to the *Jew* and *Christian*, may be concluded from his goodness to them in things temporal; for since he is that God *who doeth good to all, and whose tender mercies are over all his works, who giveth to all men liberally, filling their hearts with food and gladness:* Is it likely that he should wholly neglect their spiritual concerns leaving their precious souls entirely destitute of help, and under a sad necessity of *pining away in their iniquities*, and being miserable forever? And to be fatally exposed to eternal death, without affording them any means of redress. This even to a *Heathen* seemed a most unworthy apprehension, that God should be (e) πρὸς μὲν τὰ φαῦλα καλῶς καὶ ἀφθόνως παρασκευάσαντα, πρὸς δὲ τὰ κρείττω ἄπορος, *liberal in bestowing mean things, and sparing in better things;* why therefore should we *christians*, who have clearer discoveries of the divine goodness, think that he who *gives to all men life, breath, and all things*, should utterly withhold from any the means of serving him acceptably? They surely might infer from his declarations that he is *the Savior of all men*, and that *all souls are his*, (which is plainly said to answer the complaints of those who thought he dealt hardly with them) that *he is the God of the Gentiles* as

(d) Vide Gatak. voce Deus.—(e) Max. Tyr. Diss. 22. p. 216.

well as of the Jews; the ſame God who is rich unto all that call upon him, that he *hath not left himſelf without a teſtimony* of his goodneſs, that *he made them to ſeek after him*, in order to the finding him, and ſo far manifeſted himſelf to them that they might know him ſo *as to worſhip him as God, and to be thankful* to him for his benefits: That, *Laſtly*, He hath made them ſo as to be a law *unto themſelves*, by virtue of that light of reaſon he hath implanted in them, ſo that they have an inward ſatisfaction in doing well, and an accuſing conſcience when they do that which is naturally evil; they, I ſay, may more rationally conclude he is not utterly deficient in communicating *interior aſſiſtances*, and promoting the good uſe and improvement of theſe talents; ſince otherwiſe they are not only beſtowed in vain, and ſo as to produce no good effect; but are really unkindneſſes, as being only apt to produce ill effects on thoſe on whom they are conferred, *viz.* the aggravation of their ſin, and conſequently of their future puniſhment.

Coroll. Hence then it follows that no *Heathen* nations are wholly left without ſome means of knowing and ſome ability of doing thoſe things God hath made abſolutely requiſite to free them from his future wrath, ſince otherwiſe they muſt be born under an abſolute neceſſity of being ever miſerable.

SECTION V.—*3dly.* I add that it cannot be conſiſtent with divine equity and goodneſs to make that a condition of any man's happineſs which he cannot know to be his duty, or knowing cannot do; ſince this muſt certainly ſubject him to an impoſſibility of being happy, and therefore to a certainty of being miſerable; which, by the former propoſition, muſt be repugnant both to the juſtice and the goodneſs of God.

Coroll. Hence it is evident that the knowledge of any revelation made to *Jew* or *Chriſtian*, cannot be neceſſary to the happineſs of the *Heathens* in general, and much leſs the practice of any purely *chriſtian* duty; becauſe it is morally impoſſible that many of them ſhould come to the knowledge of theſe things; and therefore *faith in Chriſt Jeſus* cannot be neceſſary to the ſalvation of as many of them as have never heard of him; *for how*, ſaith the *apoſtle*, *(f) ſhall they believe in him of whom they have not heard?* And to whom no preacher of *Chriſt Jeſus* hath been ever ſent; *for how ſhall they hear without a preacher?*

SECTION VI.—*4thly.* This I think certain, that God will only judge men at the laſt for ſinning againſt the means he hath vouchſafed them to know, and to perform their duty, and only by that law which he hath given them; for ſin being

(f) Rom. x. 14.

only a *transgression of a law*, where God hath given *no law* forbidding any action, there can be no imputable transgression of it; and where he hath given no law commanding, there can be no neglect of duty.

Coroll. Hence it must follow, that those *Heathens* to whom the law of nature hath been only given, can be judged only for the violations of that law; that is for the neglect of that which by that law they might discern to be their duty to perform, or their sin to commit; God's *wrath being only revealed from heaven* against them *who held the truth in unrighteousness*. And therefore as almost all the Theses laid down by *Vossius*, in his disputation *de Virtutibus Gentilium*, are absurd; so the first Thesis which makes this a requisite of a good action, *that it be done according to the law of God*, if he understands this of a written law of which the texts alledged by him only speak, is the firstborn of absurdities; as requiring the *Heathens* to know the revealed will of God, in order to their doing good, without a revelation, and saying that a righteous judge will judge the *Heathens* by a law he never had revealed to them, and condemn them for not walking by *that rule* he never gave them for the direction of their actions. As absurd is his *fifth Thesis* which requires this condition as necessary to render the actions of the *Heathens* profitable to them, ut promiserit Deus remunerari se ea velle æternâ vitâ, *that God should have promised to reward them with eternal life*; this being to make it necessary in order to any motive they can have, that is, to any hope they should be better for any good they do, that they should have a promise of eternal life, who are *strangers to the covenant of promise*, and are incapable of having it, no such promise being ever made to any without a revelation: Sure it is, from the words of the *apostle*, that if they have any motive to serve God, they must have reason to believe that *he is a rewarder of them that diligently seek him*, and so their service must be done in faith; but then what that reward will be, it being not of *debt* but *grace*, it is impossible for them to know without a promise. And this I think so far unnecessary to their good actions, that I rather incline to believe that they among them who endeavored to live holily and righteously with respect to a recompence without a promise, on the account of divine goodness, and of his love to virtue wherever it was found, will find a suitable reward from God; and that he highly did approve that noble resolution of *Socrates*, That *being persuaded that good men living and dying should be happy, and bad men punished*: (g) I. saith he, *bid adieu to the applauses of the world*, καὶ ὁσοιπερ ἄλλοι ἔπαινοι τῶν ἀνθρώπων τῆς ἀρετῆς

(g) Plato Gorg. p. 358.

ὡς ὑγιεστάτην ἔχων τὴν ψυχὴν, καὶ πειράσομαι τῷ ὄντι ὡς ἂν δύναμαι βέλτιστος ὢν, καὶ ζῆν, καὶ ἐπειδὰν ἀποθνήσκω ἀποθνήσκειν, *and will make it my care how I may appear before my judge with a moſt pure ſoul, and how I may live and die the beſt of men:* As alſo that of *(h) Scipio*, who being told in a dream by *Africanus*, certum eſſe in cœlo et definitum locum ubi beati ævo ſempiterno fruantur, *that there was a certain place in heaven where the bleſſed lived forever*, and that *the way to it was that of piety and righteouſneſs*; enters into this ſerious reſolution, *(i) I have always had ſome regard to theſe things*, nunc autem tanto præmio propoſito enitar multò vigilantiùs, *but now in proſpect of this high reward, I will purſue them with the greater diligence.*

Section VII.—*5thly.* God having laid down this method in the diſpenſation of his gifts, that *he who is*, ἐν ἐλαχίστῳ πιστος, *faithful in the leaſt* talent, *ſhall have a ſuitable reward*, and that *to him that hath*, ſo as to improve what he enjoys, *ſhall more be given*, and *vice verſa*, we may hence rationally conclude that he who diligently endeavors to do good according to that light he hath received, ſhall find ſome tokens of the favor of God; and that if any farther aid be requiſite to enable the *Heathens* acceptably to perform their duty, the divine goodneſs will impart that alſo to them by thoſe ſecret diſpenſations of his providence which we are not acquainted with; for as to *idiots* and *infants*, among *chriſtians*, God's mercies are vouchſafed, and our *Savior's* meritorious performances are applied in a manner not underſtood by us, without any capacity in them to know or believe any thing, ſo may God's grace be communicated to, and the merits of *Chriſt* avail for, ignorant *Heathens*, in a way unknown to, and unſearchable by us. And therefore as the *Heathens* did acknowledge that the divine aſſiſtance was neceſſary to the performance of their duty, ſo did they accordingly expect it and declare that *(l)* nullus unquam vir magnus fuit ſine aliquo afflatu Divino, *no man ever was or could be excellent without ſome divine aſſiſtance*; and that by reaſon of mens proneneſs to vice, and the difficulty of a virtuous life, *they ſtood in need, (m)* θεῦ συλλήπτορος καὶ συναγωνιστοῦ, *of God to be their helper, and their coadjutor.* Whence we may argue, that where this was wanting, it is not for want of knowledge, or of power, but for their ſlothfulneſs, and the abuſing of their talents, they ſhall be condemned.

Section VIII.—And *Laſtly*, We may reaſonably conclude God will deal with them in reſpect both to the accepta-

(h) Som. Scip. apud Cicer. n. 8.— *(i)* N. 11. N. 12.—*(l)* Cic. de Nat. Deor. l. 2. n. 124, 125.—*(m)* Max. Tyr. Diſſ. 22. p. 218.

tion and reward of their good, and his displeasures against, and punishment of, their evil actions according to the measures of their ignorance and knowledge, the abilities, motives and inducements afforded to them to do or to avoid them; and that in these particulars,

1*st*. That their good actions done upon less conviction, aids and motives, may be more acceptable to God than the like actions done by *christians* upon much stronger evidence, and better aids, and more powerful inducements to the same actions, because this shews a greater readiness to assent to the objects of our faith, and better inclination to the performance of our duty. Hence *Christ* speaks thus to *Thomas*, (*n*) *Hast thou seen, and therefore believed? Blessed are they who have not seen, and yet have believed.* From which words both *interpreters* and *schoolmen* gather, that faith upon lesser evidence is of greater merit, because it shews a greater promptitude in the will to embrace, and a stronger affection to the objects of faith. And the (*o*) *Centurion's* faith is commended above that of *Israel*, because he believed in Christ upon lesser evidence than they, who were acquainted with *Moses and the prophets*, had; and upon those words of *Christ* to the *Syrophœnician* woman, (*p*) *O woman, great is thy faith*, I have descanted thus, "Great is thy faith, that having no promise to rely upon, and suffering so many repulses, and such seeming contempt, thou still retainest so good hope of my kindness and mercy." The faith of those who firmly rely upon God's promise, and are not by great temptations and afflictions moved from their confidence is praiseworthy; but highly excellent is their faith who depending only upon his goodness, do place their humble confidence in God, embracing the faith of *Socrates* as most certain truth, (*q*) *that no evil could happen to a good man, living or dead*, Nec unquam ejus res à Diis immortalibus negligentur, *because the immortal Gods could never neglect his affairs.* "Whence we may learn that the faith of *Gentiles* is not only pleasing to God, but sometimes more excellent than that of those to whom the promises belong, viz. when upon lesser motives it brings forth equal fruits." Thus, *v. g.* it is praiseworthy in a *christian*, to take *no thought for tomorrow*, but to depend on the assurance *Christ* hath given him that he shall want neither food nor raiment; but it is more noble in an *Heathen*, (*r*) *Epictetus*, to believe that *a servant of God should not be solicitous for the morrow*, and put the question thus, Φοβεῖται τὸν κύριον λιμὸς, can

(*n*) John xx. 29.——(*o*) Luke vii. 9.——(*p*) Matth. xv. 28.——(*q*) Ἐπὶ τῷ δὲ τοῦτο δυνατὸν γίνεσθαι ἀπιστοῦσι Jamb. Protrept. p. 84. Socrati apud Cicer. Tusc. 1. 1. n. 118. and Apol. p. 31.——(*r*) Apud Arrian. l. 1. c. 9. p. 102. l. 3. c. 26. p. 348, 357.

any good man fear he may want food? Doth God ſo neglect his ſervants, and his witneſſes of his care and providence? It is a *chriſtian* virtue to be contented, and to acquieſce in all God's providences, even under all the comforts, the aſſiſtances, the promiſes and hopes which *chriſtianity* affords; but for a poor ſlave or ſervant, as *(b) Epictetus* was, to be able thus to appeal to God, *Did I ever, Lord, accuſe thee, or complain of thy government? Was I not always willing to be ſick when it was thy pleaſure that I ſhould be ſo? Did I ever deſire to be what thou wouldſt not have me to be? Was I ever the leſs pleaſed upon that account? Am I not always ready to do what thou commandeſt? Did I ever tranſgreſs thy precepts, or abuſe the faculties that thou haſt given me? Wilt thou have me to quit the plays? I go from them full of thanks that thou admitteſt me to ſee thy works, and underſtand the adminiſtrations of thy providence? Wilt thou have me to continue here, I will freely do as thou willeſt? Wouldſt thou have me to depart hence, I will freely do it at thy command? (c) I have always had my will ſubject to that of God. (d) Would he have me to be feveriſh, I would be ſo? To deſire or attempt any thing, I will deſire and attempt it? Would he not have me to enjoy it, I would not have it? Would he have me die, I am willing to die? (e) Deal with me according to thy pleaſure; I am always of the ſame mind with thee: I refuſe nothing which thou art pleaſed to lay upon me; lead me wither thou willeſt; clothe me as thou pleaſeſt; I will be a magiſtrate, or private perſon; continue me in my country or in exile, I will not only ſubmit to, but defend thy proceedings in all things.* Let me ſee in chriſtians a more entire ſubmiſſion to the will of God, that I may prefer their chriſtian virtues before his *ſplendid ſins.*

2dly. The *Heathens* alſo may expect a reward upon performance of leſs duty; for as *(f) much will be required of them to whom much is given, ſo to whom leſs is given, of them leſs will be required,* ſaith our *Lord.* We ſee it is thus in reference to all other things of a like nature, the leſs our ſubſtance is, the leſs charity is required from us; the leſs ſtrength they have to perform it, the leſs ſervice will be expected from a child or ſervant; the leſs time men can ſpare from their neceſſary labor, the leſs time will God require to be employed in his immediate ſervice; and the weaker men's intellectual faculties are, the leſs meaſure of knowledge we require from them: And what reaſon have we to believe God will not deal with

(b) Apud Arrian. l. 3. c. 5. p. 273, 274.—(c) L. 3. c. 24. p. 383.—(d) Ibid. c. 26. p. 361, 362. Vide p. 388, 401.—(e) L. 2. c. 16. p. 217.—(f) Luke xii. 48.

Heathens after the same gracious measures, abating somewh of that duty which he requires towards their acceptance, b cause he hath afforded to them less means to know, less a and motives to perform it.

3*dly*. The *Heathens* may reasonably expect that God shou be more ready to pardon and pass by their transgressions, b cause there must be in them the more of ignorance, and so t less of contempt; and so the more of that which renders the excusable, and the less of that which aggravates transgression And, saith good *(g) Salvian*, Ignosci aliquatenus ignorantiæ potest, contemptus veniam non meretur, *ignorance may obta pardon where contempt will not*. Hence our Lord prays th for his murtherers, though most of them were guilty of affec ed ignorance, *(h) Father, forgive them, they know not wh they do*. St. *Peter* saith to them, *(i) I know ye did it ign rantly, as did also your rulers. Repent ye therefore and converted, that your sins may be blotted out*. St. *Paul* sait that *(k) being ignorant of him, and of the words of the prop ets, they fulfilled them in condemning him*: whereas, *(l) had they known him, they would not have crucified the Lord of glor* And how much more may be said to mitigate the ignorance *Heathens*, of whom St. *Paul* discourseth as of men left, ψηλα φίζειν, *to grope after God*, as in the dark, *if haply they migh find him*; and who are often by him styled *darkness*, an *children of darkness*, before the light of the gospel shone upo them, and therefore these times of ignorance, saith he, Go overlooked. Acts xvii. 30.

4*thly*. They may expect that God should be more patien and long suffering towards them before he punisheth because the less the light is they enjoy, the less is the offence against it; *(m)* Possunt esse vitia paria, sed in his v tiis necesse est peccata nostra esse graviora, so that *where th vice may be equal, the sin*, saith *Salvian*, *must be the greate* and so deserve a swifter vengeance. Thus God bore with th *Amorites* four hundred years, after his promise made to *Abra ham*, *(n) that his seed should inherit their land, because th sins of the Amorites were not yet full*, there being then, doub less some good men among them, under the government o *Melchisedeck, the priest of the most high God*; and probabl among the confederates of *Abraham*, *Eschol*, *Mamre* and *A ner*, and the subjects of King *Abimelech*; whereas, when th time came for their destruction, we find not one worthy to b saved from destruction, but *Rahab*, and she was an *Harlot*

(g) De Gubern. Dei. l. 5. p. 155.——*(h)* Luke xxiii. 34.——*(i)* Acts iii. 17. &c.——*(k)* Acts xiii. 27.——*(l)* 1 Cor. ii. 8.——*(m)* L. 4. p. 134.——*(n)* Gen. xv. 16.

And when the old world was grown ſo generally, and ſo prodigiouſly wicked, that *the imaginations of their hearts were only evil, and that continually*, and there was not one good man left among them beſides *Noah*, God ſtill grants them one hundred and twenty years ſpace for their repentance; and this is that time as St. *Peter* ſaith, *(p) the long ſuffering of God waited in the days of Noah*: whereas *Chriſt's* admonition to the churches of *Epheſus* and *Smyrna* runneth thus, *(q) Repent, or I will come unto thee quickly.*

SECTION IX.—Laſtly, It is alſo reaſonable to conceive that God may be more gentle in the puniſhment of their iniquities, according to our Lord's own aphoriſm, *(r) He that knew not his Lord's will and therefore did it not, ſhall be beaten with few ſtripes*, becauſe his ſin has ſo much leſs of wilfulneſs; whereas *he that knew his Lord's will, and yet did it not, ſhall be beaten with many ſtripes*, becauſe he ſins out of preſumptuous contempt of known duty. Now, ſaith St. *James*, *(ſ) To him that knoweth to do good, and doth it not, to him it is ſin*, imputable to his condemnation. And here let it be noted, that in the opinion of *(t) Origen*, *Tertullian* and *Salvian*, the perſon to be beaten with many ſtripes is the *Jew*, that knew the will of God; the perſon to be beaten with few is the *Gentile* who knew it not. We may paſs a ſevere ſentence on them as if they were like brute beaſts *made to be deſtroyed*; but it would be more charitable to ſay with *Salvian (u)* Qualiter in die judicii puniendi ſunt nullus poteſt ſcire niſi ſolus Judex, *how they ſhall be hereafter puniſhed God only knows.* However God exerciſes greater patience to them here, than towards us *chriſtians*, Cum ſciat eos ea facere quæ neſciunt, noſtros autem negligere quæ credunt, *becauſe they know not that which they do is evil, but we neglect what we know to be our duty.* Hence *Chriſt* declares it will be *more tolerable for Sodom in the day of judgment, than for Capernaum; for Tyre and Sidon, than for Chorazin and Bethſaida*; becauſe, *had the mighty works Chriſt did in thoſe days, been done in Tyre and Sidon, they would have repented in ſackcloth and aſhes.* And this brings me to the conſideration of the inference made in the objection from theſe words, *viz.*

Hence it appears that the means of ſalvation are not always applied to them whom God foreſaw would uſe them better.

Anſwer. Now to this inference I anſwer, that it is wonderful to hear thoſe very men making this inference from theſe

(p) 1 Pet. iii. 20.——*(q)* Rev. ii. 5, 16.——*(r)* Luke xii. 47.——*(ſ)* Jam. iv. 17.——*(t)* Vapulabit multis, hic eſt Judæus; qui non cognovit Græcus, id eſt Gentilis, vapulabit paucis. Orig. in Rom. ii. F. 136. D. Tertullian. de Pœnit. c. 5. Salv. de Gubern. Dei, l. 5. p. 155.——*(u)* De Gubern. Dei, l. 5. p. 154.

words, who when they are preſſed with this plain inference from them, that if the miracles *Chriſt* did in theſe cities to confirm that heavenly doctrine by which he called them to repentance had not been ſufficient for that end, without that unfruſtrable impulſe which the event ſhews he was not pleaſed to afford them, he muſt not only have upbraided, but pronounced the heavieſt judgments againſt thoſe cities for not doing that which they had no ſufficient means afforded them to perform; they anſwer that theſe words do not ſhew that God foreſaw theſe means would have had actually this effect on Tyre and *Sidon*, but only that in humane probability, they might have had this effect upon them, or that men might have reſonably expected this fruit from them. Or, *adly*. That theſe words do contain ſuch an *hyperbolical expreſſion*, as *Chriſt* uſed in ſaying, *(x) if theſe ſhould hold their peace, the ſtones would immediately cry out*; or which we uſe by ſaying this would make ſtones ſpeak, a blind man may ſee this, or a child may underſtand it; and ſo theſe words ſerve only to ſhew the unreaſonableneſs of the impenitency of thoſe cities (without the divine impulſe abſolutely neceſſary to that end) but never were intended to intimate the ſincerity of the repentance theſe miracles would have wrought in *Tyre* and *Sidon*; theſe ſubterfuges I have confuted in the note upon theſe words, Matth. xi. 24. To which I add theſe words of *(y)* Mr. *Thorndyke*; "I find no good reaſon to infer poſitively, as our Lord doth, that *Chorazin* and *Bethſaida* ſhall be tormented more than *Tyre* and *Sidon*, becauſe, probably, *Tyre* and *Sidon* would have repented. The ſame I ſay to others who would have our Lord ſay only this, *(z) That had theſe miracles been done in Tyre and Sidon, they would have repented, but not from the heart*, becauſe miracles are not able to convert any one to God from the heart; for in conſcience is there any reaſon that *Chorazin* and *Bethſaida* ſhould fare worſe than *Tyre* and *Sidon*, becauſe they would have repented as Hypocrites, continuing no leſs ſinners than if they had not repented. To ſay as others do, *That had God ordained theſe miracles to be done at* Tyre *and* Sidon, *he would have determined their wills by his immediate act to be converted*, is to ſay that our Lord, by a mental reſervation, ſays that, whereof he expreſſeth not the reaſon, and ſo cozens them who ſatisfy themſelves with the reaſon which he doth expreſs."

When *(zdly.)* they do in favor of theſe falſe interpretations add, *That it would be an act of cruelty in God to have denied*

(x) Luke xix. 40.——*(y)* Epil. Part 2. p. 103.——*(z)* Camero in locum.

them thoſe means which he foreſaw would have produced in them repentance to ſalvation, I reply three things,

1ſt. That they here ſay more than can be neceſſarily inferred from *Chriſt's* words, who ſaith indeed that *Tyre* and *Sidon* would have repented in ſackcloth and aſhes, *i. e.* with repentance at preſent true and ſincere, and in which they perſevering might have remained to thoſe days. But ſo did *Nineveh* repent at the preaching of *Jonas* in ſackcloth and aſhes; and the text ſaith, *God ſaw their works that they returned from their evil ways*, but then they afterwards relapſed into them to their utter ruin. *Philip* converted the people of *Samaria* by miracles, but they were ſoon perverted again by the ſorceries of *Simon Magus*: the ſtony ground *believed for a ſeaſon, but in time of perſecution fell away*; and ſo did many of the *Jews* who had once truly owned the faith of Chriſt, ſo that (*a*) *it had been better for them not to have known the way of righteouſneſs, than after they had known it, to depart from the holy commandment*; and who can tell whether God might not foreſee that the repentance of *Tyre* and *Sidon*, though for a ſeaſon true, would not have ended in a like *apoſtaſy*?

2dly. I add that it is moſt abſurd to ſay that God *is cruel* towards any perſon or nation, provided he apply not to them all the means his wiſdom can diſcern to be effectual to bring them to repentance and ſalvation, this being to condemn our gracious God of cruelty in the whole courſe of his Providence; for, doubtleſs, his infinite wiſdom could have found out means, throughout all ages, to have converted more than actually were converted, yea to have turned the hearts of all mankind unto him. Even this of miracles might have been as effectual to any other people, as it would have been to *Tyre* and *Sidon*, to the converſion of *infidels* in any age, as in the firſt ages of *chriſtianity*. The appearance of *Chriſt* to them in the like miraculous manner as he did to *Saul*, might have been as effectual to convert any other *Jew*, and God in his infinite wiſdom might have foreſeen they would be ſo; muſt he be therefore cruel becauſe in all ages, from the firſt degeneracy of mankind to this day, he did not always uſe theſe means for their converſion, and if he doth not ſtill continue them whilſt the world laſts? Who then can free his providential diſpenſations from this blaſphemous charge? Surely, if means ſufficient for the performance of that duty which God requires from any perſon or nation, and for neglect of which he will condemn them at the laſt, be all that can be requiſite to exempt God from this charge of cruelty, even thoſe of *Tyre* and *Sidon* had, or might have had, them; God ſend-

(*a*) 2 Pet. ii. 21.

ing his messages to them by his *prophets*, and they living in the land of *Canaan*, being not unacquainted with the miracles God wrought for his own people, *Christ* also being sometimes in their coasts, and they being as able as others were to come from the coasts of *Tyre* and *Sidon (b) to hear him, and to be healed of their diseases*. And if other *Gentiles* had not such means, Why was *God's wrath revealed from heaven against that ungodliness and unrighteousness* which they had not sufficient means to avoid? And why doth God complain of the impenitent, the disobedient and unbelievers, because they obeyed not his precepts, and hearkened not to his calls and invitations, and were not induced by his promises and threats, his patience and longsuffering, and all the other methods of his providence, to faith, repentance and obedience? Why doth he marvel at, complain of, and upbraid them for that, which they had no sufficient means to alter or amend?

3*dly*. If means unfrustrably effectual be necessary on this account, who lay this odious charge upon God so evidently as they do who tell us he hath left the greatest part of all mankind under an absolute decree, not to afford them *those* means which he sees absolutely necessary for the performance of that duty without which they cannot be happy, or for avoiding that sin by which they shall inevitably be miserable to all eternity?

CHAPTER III.

FOR a close I shall briefly add some testimonies of the *primitive fathers* concerning God's general goodness to the world throughout all ages, and more especially towards the *heathens*.

SECTION 1.—*Cent.* 1. *Clemens Romanus*, in his epistle to the *Corinthians*, speaks to them thus, *Let us diligently inspect all ages, and we shall find that in all ages God gave place for repentance to all that would turn to him. This Noah preached to the old world, and Jonas to the Ninevites; and they*

(b) Luke vi. 17.

repenting of their ſins, ἐξιλάσαντο τὸν θεὸν ἱκετεύσαντες καὶ ἔλαβον Σωτηρίαν καίπερ ἀλλότριοι τῷ θεῷ ὄντες, *appeaſed God by prayers, and obtained ſalvation, though they were aliens from God; i. e.* not in covenant with him as the *Jews* were.

Cent. 2. *Juſtin Martyr* highly approves of that ſaying of *Plato, (a) That they who ſeek to appeaſe God by vows and ſacrifices, ought,* τὸ παύεσθαι καὶ μεταγινώσκειν ἐφ' οἷς ἥμαρτον, *to repent of, and forſake their ſins; which if they conceive God inflexible, they will never do,* οὐδὲν ὄφελος ἐκ τῆς μετανοίας ἕξειν οἰόμενοι, *as expecting to receive no benefit from their repentance.* He adds, *(b) That wicked Demons did perſecute,* τοὺς σωφρονοῦντας, οἷον Σωκράτην, καὶ τοὺς ὁμοίους, *the good, as* Socrates, *and thoſe that were like him,* Heraclitus *and* Muſonius, καὶ πάντας τοὺς κἂν ὅπως δήποτε κατὰ λόγον βιῶν σωφρονίζοντας, καὶ κακίαν φεύγειν, *and all who any way endeavored to live according to reaſon, and eſchew wickedneſs. (c) That whatſoever the philoſophers or lawgivers found out or ſpake well, they found out,* διὰ λόγου μέρος ὃς ἐστι Χριστὸς, *by participation of the Logos, which is Chriſt. (d) That God made all mankind with underſtanding and liberty of will,* αἱρεῖσθαι τ' ἀληθῆ καὶ εὐπράττειν, *to chooſe the truth and do good; ſo that they who neglect to do ſo are,* ἀναπολόγητοι παρὰ τῷ θεῷ, *inexcuſable before God. (e) And that,* οἱ μετὰ λόγου βιώσαντες χριστιανοί εἰσι οἷον Σωκράτης καὶ Ἡράκλειτος, *they who live according to reaſon are Chriſtians, as was* Socrates *and* Heraclitus, on which place ſee the note of *Langius.*

Athenagoras ſaith, *(f) That God made them,* εἰς τὴν ἀεὶ διαμονὴν, *to live forever, who bearing the image of God in themſelves, did participate of a mind and rational judgment; that knowing their maker, and his power and wiſdom,* νόμῳ τὲ συνεπόμενοι καὶ δικῇ τούτοις δὲ συνδιαιωνίζωσιν ἀπόνως οἷς τὴν προλαβοῦσαν ἐχράτυνον ζωὴν, *(g) That walking according to the law (of nature) and juſtice, they might live forever in thoſe things by which they had ſtrengthened the life they formerly received.* And again, ἡ μὲν τῆς γενέσεως αἰτία πιστοῦται τὴν εἰς ἀεὶ διαμονὴν, *the cauſe of man's production confirms his perpetual duration, God having made him with an immortal ſoul, and given him,* νοῦν τὲ καὶ νόμον ἔμφυτον, *a mind, and natural law to direct all his actions, and made him the ſpectator of his magnificence and wiſdom in all things;* καὶ πᾶσι τοῖς πρὸς διαμονὴν ἐκόσμησεν, *and adorned him with all things neceſſary for that duration, according to his will and purpoſe, and the nature which he hath received.*

(a) Cohort. ad Gr. p. 23. B.——*(b)* Apol. 1. p. 45. D. 46. C.——*(c)* Pag. 48. C.——*(d)* Apol. 2. p. 71. C.——*(e)* P. 83. C.——*(f)* De Reſur. p. 53. B.——*(g)* P. 54. C.

Cent. 3. *Clemens* of *Alexandria*, handles this subject fully, proving this from the title of God that he is the Lord and Savior of all; for, saith he, *(h) the Lord both of the Greeks and the Barbarians perſuadeth all that are willing, but compells none,* ἐξ αὐτοῦ σωτηρίαν λαβεῖν, *to receive ſalvation from him, becauſe he may chooſe it: for he that is Lord of all, takes care of all as far as it belongs to him ſo to do,* σωτὴρ γὰρ ἦν ἐγὼ τῶν μὲν, τῶν δὲ ὦ, *for he is the Savior not of ſome only, and not of others; but as every one is fitted for it,* τὴν ἑαυτοῦ δύναμιν ἐνεργεῖν καὶ Ἕλλησι, καὶ βαρβάροις, *he diſtributes his goodneſs both to the Greeks and the Barbarians.* He adds, *(i) that the law from the beginning was this, that whoever would, might chooſe virtue; and therefore the precepts in the law,* καὶ πρὸ τοῦ νόμου τὸν μὲν ἑλόμενον ζωὴν αἰώνιον, καὶ μακαρίων γέρας λαμβάνειν ἔταξεν, *and before the law, appointed every one that would to receive eternal life, and the bleſſed reward;* πᾶσι γὰρ πάντα ἴσα κεῖται παρὰ τοῦ θεοῦ, καὶ αὐτὸς ἀμεμφής· *(k) for all things are alike afforded by God, and he is blameleſs; but let him chooſe them that can,* καὶ ὁ βουληθεὶς ἰσχύει, *and he who is willing can do it.*

To that inquiry of *Celſus, why God doth not free all men from their vices?* Origen *anſwers, (l) that God doth not always ſend correctors of them,* οἱ γὰρ ἐπὶ τὰ βέλτιστα προτρεπτικοὶ λόγοι θεοῦ αὐτοὺς δεδωκότος ἦσαν ἐν ἀνθρώποις· *for the reaſons which provoke men to chooſe the beſt things, are by God put into the hearts of men.* To his inquiry *why God after ſo many ages attempted to juſtify men?* Origen *anſwers, (m) that there was no time when God was not willing to render the lives of men righteous; for he was always regardful of this by giving them occaſions of virtue, and the amendment of their lives.* To that imputation of *Celſus, that chriſtians held that God neglecting all other men, took care only of them,* (which in the language of our adverſaries is true of the elect only among *chriſtians*) Origen *anſwers, (n) that this doctrine was falſely imputed to chriſtians, they knowing from* the ſcriptures *that God loveth all men, and hateth nothing that he hath made; that the earth is full of his mercy, and that it reacheth to all fleſh.*

Cent. 4. *Nazianzen* ſaith *(o) that there being many things for which God is to be celebrated or admired, yet is there,* οὐδὲν ἴσως οὕτω τῷ πάντων ἐνεργητῇ ἁρμόττον, *nothing ſo proper to him, as to do good to all.* And *Chryſoſtom* ſpeaks thus, *(p)*

(h) Strom. 7. p. 702. C. D.——*(i)* Pag. 704. D.——*(k)* P. 710. D.——*(l)* Lib. 4. p. 164.——*(m)* P. 165.——*(n)* P. 178.——*(o)* Orat. 28.——*(p)* In Matth. Hom. 36. p. 248.

before the coming of Chriſt, ἐνῆν καὶ μὴ ὁμολογήσαντας τὸν Χριστὸν τότε σωθῆναι, *they that believed not in Chriſt might be ſaved,* τότε μὲν γὰρ εἰς Σωτηρίαν ἦρκει τὸ τὸν θεὸν εἰδέναι μόνον ; *for then the knowledge of the true God, and freedom from idolatry was ſufficient for ſalvation.* And this he proves from theſe words of the *apoſtle,* (q) *glory, honor and peace to every one that doth good, to the Jew firſt, and alſo to the Gentile.* St. *Jerom* alſo ſaith, that from thoſe words of St. *John* concerning *Chriſt,* (r) *he is the true light that enlighteneth every one that comes into the world ; it is plain,* naturâ omnibus ineſſe Dei notitiam, nec quenquam ſine Chriſto naſci, et non habere in ſe ſemina ſapientiæ, et juſtitiæ reliquarumque virtutum ; unde multi ſine fide, et Evangelio Chriſti, vel ſapienter faciunt aliqua, vel ſanctè ; *that the knowledge of God is by nature in all men, and that no man is born without Chriſt, or who hath not in himſelf the ſeeds of wiſdom and juſtice, and of all other virtues, whence many, without faith and the goſpel of Chriſt, perform ſome things either wiſely or holily.*

Cent. 5. The author of the treaties *de vocatione Gentium* ſaith (ſ) *we firmly believe, and piouſly confeſs according to the ſcriptures, that the care of the divine providence was never wanting to mankind in general, who, though he choſe to himſelf a peculiar people inſtructed by his laws,* nulli tamen Nationi hominum bonitatis ſuæ dona ſubtraxit, *yet hath he not withdrawn from any nation the gifts of his goodneſs, but let them receive the voices of the prophets, and of the law,* in Teſtimoniis Elementorum, *in the evidence of the elements* (or firſt principles of natural religion ;) (t) *for he gives them his laws in their minds,* eaſque in cordibus eorum digito ſuo inſcribit, *and writes them with his finger in their hearts, that they may obtain the knowledge of God, not by humane reaſon, but by his inſtruction. And we believe that the help of the divine grace was never wholly withdrawn from any ; (u) for the eternal goodneſs of God doth not ſo withdraw itſelf from thoſe men,* ut illos ad cognoſcendum ſe atque metuendum nullis ſignificationibus admoneret, *as to admoniſh them by no intimations that they ſhould know and fear him ; (w) for the heaven and earth, and every creature is ſo ordered to the advantage of man, that by the contemplation of them, by the experience of ſo great goodneſs, and the receipt of ſo many gifts,* ad cultum et dilectionem ſui imbuerentur Authoris, implente omnia ſpiritu Dei, *they may be inſtructed to worſhip and love that God whoſe ſpirit filleth all things. For,* ſaith he, (x) datur unicuique ſine merito unde tendat ad meritum, et datur ante ullum laborem,

(q) Rom. ii. 10.——(r) In Gal. c. 1. f. 70. M.——(ſ) L. 1. c. 2.——(t) Cap. 3.——(u) Cap. 7.——(w) Lib. 2. c. 1.——(x) Cap. 2.

inde quisque mercedem accipiat secundum suum laborem, *to very one is given that, without any worthiness, by which he may tend to what is worthy, and that is given, without his la-our, from whence he may receive a reward according to his la-our;* (y) *for the experience of all ages teaches us the just mer-y of God, and his merciful justice, that he was never wanting n nourishing mens' bodies,* nec docendis juvandisque eorum nentibus defuisse, *or in instructing and assisting their minds;* (z) *for there was always exhibited to all men a certain measure of teaching from above, in which though the grace was more sparing and obscure,* sufficit tamen sicut Deus judicavit quibusdam ad remedium, omnibus ad testimonium, *was yet sufficient in God's account for a remedy to some, and for a testimony to all; and they who never heard of the gospel were et men,* (a) quibus illa mensura Generalis auxilii quæ defuer omnibus hominibus est præbita, non negatur, *to whom is not denied that general measure of aid which is afforded to all men from above, the manifold and ineffable goodness of God, so far consulting the good of all men;* ut neque ulli perennium suppetat excusatio de abnegato sibi lumine veritatis, *that none that perish shall be able to say in their excuse, that the light of the truth was denied them; seeing it may be proved that not only in the last days, but in all ages past,* (b) gratiam Dei omnibus hominibus affuisse, *the grace of God was afford-d to all men.*

(y) Cap. 3.—(z) Cap. 5.—(a) Cap. 9.—(b) Cap. 10.

Poſtſcript.

HEN I had put theſe papers to the preſs I met with a treatiſe of the Rev. Dr. *John Edwards*, in which he hath done me the honor frequently to attempt the refutation of the expoſitions given in my *Annotations* of texts relating to theſe controverſies; all which ſhall, by divine aſſiſtance, be fully vindicated from his exceptions in due time. But leaving that work to a farther opportunity, I ſhall at preſent only conſider his weak attempts to free the doctrines he hath ſo zealouſly eſpouſed, from the imputation of novelty; and to demonſtrate, that not one of them was, in his ſenſe, maintained before St. *Auſtin's* time, and that ſome of them were not owned by any *eccleſiaſtical* writer for a long time after. And,

1. Whereas he abſolutely denies that election to life and ſalvation is on the account of faith, or works foreſeen, *Voſſius*, in his *pelagian hiſtory*, declares, that *(a) all the Greek fathers always, and all the Latin fathers, who lived before St.* Auſtin, *held that they were predeſtinated to life, whom God foreſaw that they would live piouſly and righteouſly; or, as others ſay, whom he foreſaw, would believe and perſevere to the end.* And

(a) Græci Patres ſemper, Patrum Latinorum vero illi qui ante Auguſtinum vix runt, dicere ſolent, eos eſſe prædeſtinatos ad vitam, quos Deus pie rectèque victuros prævidit, ſive, ut alii loquuntur, quos, prævidit credituros et perſeveraturos. Lib. 6. Theſ. 8. p. 538——545. Vide etiam Petavium de Deo. Lib. 9. Cap. 3.

this he proves from the teſtimonies of *Juſtin M. Irenæus, Clemens of Alexandria, Chryſoſtom, Theodoret*, and others of the *Greek church*. And among the *Latins*, from the teſtimonies of *Tertullian, Hilary*, St. *Ambroſe, Hilarius Diaconus*, and St. *Jerom*.

Proſper, in his epiſtle to St. *Auſtin*, inquires of him how he may avoid this imputation of novelty; for, ſaith he, *(b) having had recourſe to the opinions of almoſt all that went before me, concerning this matter, I find all of them holding one and the ſame opinion, in which they have received the purpoſe and the predeſtination of God according to his preſcience; that for this cauſe God made ſome veſſels of honor, and other veſſels of diſhonor, becauſe he foreſaw the end of every one, and knew before how he would will and act under the aid of grace.* And, after this ingenuous confeſſion, was this very *Proſper* fit to be produced by the *doctor* as a witneſs of the *antiquity* of theſe doctrines? To what end alſo, doth he cite St. *Auſtin* as a witneſs of their antiquity, who manifeſtly owns, that he was formerly of the other opinion? This his own words import, as you may ſee in *Voſſius*, p. 545, 546, 547.

Again, is it not wonderful to find the *doctor* ſaying ſo dogmatically, that *(c) this election without the foreſight of good works is aſſerted by that St.* Jerom, who on that place of *Malachy, Jacob have I loved, and Eſau have I hated*, ſaith, *(d) the love and hatred of God ariſeth either from his foreknowledge of things future, or from works?* in his comentary on the *Galatians*, he brings in the *Heretieks*, i. e. the *Valentinians, Baſilidians* and *Manichees*, diſputing thus, *(e) that a juſt man would not be choſen before he had done any good, nor would the ſinner be hated before he had ſinned, unleſs the nature of thoſe that periſh, and of thoſe that are ſaved were different*; and anſwers, *(f) that this happeneth from the foreknowledge of God.*

(b) Illud autem, qualiter diluatur, quæſumus patienter inſipientiam noſtram ferendo demonſtres, quod retractatis priorum de hac re opinionibus pene omnium par inventor et Una Sententia, quia propoſitum et prædeſtinationem Dei ſecundum Præſcientiam receperunt, ut ob hoc Deus alios vaſa honoris, alios contumeliæ fecerit, quia finem uniuſcujuſque prævideriſ, et ſub ipſo Gratiæ adjutorio in quo futurus eſſet voluntate et actione, præſciverit. Ed. Colon Agrip. p. 886.

(c) Page 503.

(d) Porro dilectio et odium Dei, vel ex præſcientia naſcitur futurorum vel ex operibus, alioquin noviimus quod omnia Deus diligat, nec quicquam eorum oderit quæ creavit. F. 127. H.

(e) Nunquam aut juſtus diligeretur, antequam aliquid boni faceret, aut Peccator oderetur ante delictum, niſi eſſet perentium, et ſalvandorum natura diverſa.

(f) Ad quod poteſt ſimpliciter reſponderi, hoc ex Dei præſcientia evenire, ut quem ſcit juſtum futurum, prius diligat quam oriatur ex utero, et quem peccatorem, oderit antequam pecret, non quod in auctore ex odio iniquitas Dei ſit, ſed quia non aliter eos habere debeat, quos ſcit peccatores futuros eſſe, vel juſtos. Com. in Gala. F. 70. L. 41.

who loves him whom he knows will hereafter be righteous, before he is born, and hates him whom he knows will be wicked, before he ſins; not that there is iniquity in the love and hatred of God, but becauſe he ought not to deal otherwiſe with them, whom he knows will be hereafter juſt, or wicked. And ſpeaking of thoſe words, Eph. i. 4. *God hath choſen us in him, before the foundation of the world, that we ſhould be holy,* he ſaith, *(g) that this belongs to the foreknowledge of God to whom all future things are as already done, and to whom all things are known before they be done, even as St.* Paul *was predeſtinated in his mother's womb.* And ſtill more wonderful is it, that the *doctor* ſhould attempt to prove this was St. *Jerom's* ſentiment from his firſt book againſt *Ruffinus*; when in the only place relating to that matter, he repeats the very words laſt cited, and immediately adds, *(h)* certè in expoſitione illâ nullum crimen, *ſurely there is no fault in that expoſition.* He, indeed, in that place rejects the opinion of *Origen, that ſouls were elected before the foundation of the world,* propter Sanctitatem, et nullum vitium peccatorum, *for their holineſs, and freedom from all ſin,* by this good argument, that the text ſaith they were choſen, not becauſe they were holy in another world, but that they might be holy in this. But then he adds, that he refers this election not to the original of ſouls, *Sed ad Dei Præſcientiam, to the foreknowledge of God.*

To proceed to his *ſecond article* concerning free will: Here he aſſerts in the general, *(i) that the opinion of ſeveral of the fathers concerning man's free will and God's grace, is the very ſame that he hath maintained.* Now to ſhew the manifeſt falſehood of this aſſertion, let it be noted,

1ſt. That the freedom he allows to man's will in this matter is only *(k) a freedom from coaction,* not ſuch a freedom from neceſſity, as conſiſts in not being determined to one part; whereas, ſaith *Voſſius, (l)* "The liberty of the will, according to the ancients, is a liberty not only from coaction, but from neceſſity; and almoſt all of them uſed this argument a-

(g) Quod autem electos nos ut eſſemus ſancti, et immaculati coram ipſo, hoc eſt Deo, ante fabricam mundi teſtatus eſt; ad Præſcientiam Dei pertinet, cui omnia futura facta ſunt, et antequam fiant, univerſa ſunt nota. Sicut et Paulus ipſe prædeſtinatur in utero matris ſuæ. Com. in Epheſ. F. 90. C.

(h) F. 73. Lit. H. M.——*(i)* P. 503.——*(k)* P. 151, 152, 258.

(l) Libertas Arbitrii, ſecundum veteres, non ſolum eſt libertas a coactione, ſed etiam a neceſſitate. Hiſt. Pelag. l. 7. Th. 1. p. 699. Abſque hoc eſſet, rueret imperium paternum, herile, civile, quando ut homines ſponte agant, tamen, ſi neceſſario agant, non mandato aut prohibitioni, non præmiis aut pœnis ullus ſit relictus locus. Itaque hoc Argumento Patres plerique omnes adſtruere ſolent arbitrii libertatem adverſus Manichæos, qui et ipſi, ſine dubio, ſponte, nec coacte, hominem agere fatebantur, ſed neceſſario omnia agere credebant. P. 702.

gainſt the *Manichees*, (who doubtleſs held that *man* acted ſpontaneouſly, and not by compulſion) that if *man* acted neceſſarily, there was no place left for precepts or prohibitions, for rewards or puniſhments."

The *Doctor* proceeds thus; *(m)* "St. *Baſil* in many places of his writings doth clearly and plainly aſſert the abſolute neceſſity of the grace of the Holy Spirit, in order to the proſecution of good works acceptable to God, and he depreſſes the power of free will. *Gregory Nazianzen* doth in ſome part imitate him in his 58th poem; and as theſe were the only men of the *Greek* Fathers, ſo *Cyprian* is the firſt of all the *Latin* ones that ſpeaks out concerning the degeneracy and infirmity of man, and the neceſſity of divine and ſupernatural Grace. *Lactantius* is the next that plainly owns theſe."—Now this is very artificially ſaid upon ſeveral accounts;

1*ſt*. Upon an account, too frequent with the *Doctor*, that it is nothing to the purpoſe; for no *Remonſtrant* or *Arminian* that I know of, denies the neceſſity of Divine Grace in order to the proſecution of good works; none of them denies the *degeneracy* and the *infirmity of man*: The Doctor's *aſſertions* are *(n)* "That men unconverted have a will only to evil; for the liberty of the will to good was taken away from all men by *Adam's* fall. *(o)* All the will and power he hath is to incline to evil, and to act it. Thus it is with every man whilſt he is in his unregenerate ſtate." In which *aſſertions* he was ſo convinced, that even his great *patron* St. *Auſtin* had declared the ſound Catholic faith was againſt him, that in his citation from his 47th epiſtle, he fraudulently leaves out the words that do evince it. For thus they run, *(p)* In fide ſana Catholica perſeverent, quæ neque liberum arbitrium negat, (theſe words the *(q)* Doctor left out) *Sive in unam malam, ſive in bonam*, neque tantum ei tribuit ut ſine gratiâ Dei aliquid valeat, ſive ut ex malo convertantur in bonum, ſive ut in bono perſeveranter proficiat, ſive ut ad bonum ſempiternum perveniat. *The ſound Catholic faith*, ſaith St. *Auſtin*, *denies not the liberty of the will in order to a good life.* (*The liberty of the will to good was taken away from all men by Adam's fall*, ſaith the Doctor.)

2*dly*. It is alſo very artificially done to cite the names of *Baſil*, St. *Cyprian* and *Lactantius*, without citing either words or book. For I am very confident that *Lactantius* hath not one word to his purpoſe, and that *Nazianzen* ſaith only that human induſtry without the aſſiſtance of God's grace and holy ſpirit, is not ſufficient to reſiſt temptations, or to enable us

(m) P. 503, 524.——*(n)* P. 250.——*(o)* P. 253.——*(p)* P. 264.——*(q)* P. 504.

o perform our duty. *(r)* St. *Cyprian*, notwithſtanding all he is pretended to ſay concerning the *degeneracy of man*, proves that he ſtill hath credendi, vel non credendi libertatem in arbitrio poſitam, *a liberty of will to believe, or not believe*, from *Deut.* xxx. 19. *Iſa.* i. 19. As alſo generally the *Fathers*, St. *Auſtin* not excepted, do. And in his epiſtle to *Cornelius* he adds, *(s)* That *Chriſt ſaid to his Apoſtles, Will you go away? preſerving the law by which man being left to his liberty*, and to his own will, chooſes to himſelf either death or ſalvation.

St. *Baſil* doth not ſo far *depreſs the power of free will*, but that in his commentary on theſe words, *If you be willing and obedient, &c. Iſa.* i. 19. He, ſaith he, *(t) here eſtabliſhed the free will of man*, and that with reference to the preceding words, *Waſh you, make you clean, put away the evil of your doings, ceaſe to do evil, learn to do well*; and then he truly reconciles this with the grace of God by aſcribing the fruits of holineſs to the Holy Ghoſt; but adding that *firſt we muſt will, and then our will ſhall be eſtabliſhed.* On the 14th chapter of *Iſaiah*, ver. 21. he ſaith, *(u) Every man is able by his own choice, either to be an holy ſeed, or the contrary.* Elſewhere he ſaith *(x) it depends on our own choice either to abſtain from iniquity, or to be wicked.*

St. *Jerom* is introduced *(y) as a great and hearty oppoſer of freewill, as it imports a natural ability in all men to chooſe good, without the aſſiſtance of ſupernatural grace*: and what is that to us who only do aſſert it ſub ipſo gratiæ adjutorio, *by the aſſiſtance of that grace?* But let us hear St. *Jerom*, in his commentary on thoſe words of *Iſaiah*, *If ye be willing*, &c. *He*, ſaith *(z)* the *prophet, preſerves the liberty of the will to both parts, that the puniſhment, or the reward may be not from the forejudgment of God, but from the good works of every one.* In his third book againſt the *Pelagians*, he

(r) Teſt. ad Quirinum, l. 3.

(s) Servans ſcilicet legem qua homo libertati ſuæ relictus, et in Arbitrio proprio conſtitutus, ſibimet ipſi vel mortem appetit, vel ſalutem. Ep. 59. Ed. Oxoni p. 130, 131.

(t) Τὰ ἀκατέξυστον ἐντεῦθεν παρεῖται μάλιστα τῆς τῶν ἀνθρώπων φύσεως, πᾶσι γὰρ τοῖς προκειμένοις ἡγεμὼν τῆς ἐπαγωγῆς τοῦτο, ἀρχίζει. To. 2. p. 56. C. πρότερον μὲν τι βούλησαι δεῖ ἵνα τὰ ἐφ' ἡμῖν ἀκατασκεύαστα ᾖ. P. 57. B.

(u) Δύναται δὲ ἕκαστος ἐκ τῆς ἰδίας προαιρέσεως ἢ σπέρμα ἅγιον εἶναι, ἢ τὸ ἐναντίον. P. 259. C.

(x) Ἐκ τῆς ἡμετέρας προαιρέσεως ἤρτηται, ἐφ' ἡμῖν εἶναι ἢ ἀνέχεσθαι τῆς πονηρίας, ἢ μοχθηροῖς εἶναι. To. 1. p. 365, 366.

(y) P. 505.

(z) Liberum ſervat Arbitrium, ut in utramque partem non ex præjudicio Dei, ſed ex meritis ſingulorum, vel pœna, vel præmium ſit. F. 9. G.

ſpeaks thus *(a)* to *Critobalus*, *This is what I had told thee in the beginning, that it is put into our power either to ſin or not to ſin, and either to extend our hand to good or evil, that the liberty of the will may be preſerved.* It is in the ſame book that he cites thoſe words of *Chriſt* the *Doctor* inſiſts on, *No man can come unto me except my Father draw him*: where he adds theſe words, *Where (b) mercy and grace is, freewill in part doth ceaſe, which conſiſts only in this, that we will, and deſire, and aſſent to the things propoſed; but it is in the power of God that what we deſire, labor after, or endeavor, by his aid and help, we may be able to fulfil*; to which we heartily ſubſcribe. The *(c)* Doctor in his citation from his ſecond book againſt *Jovinian*, ſhews again his artifice in leaving out the preceding words, which plainly make againſt him, and beginning with an imperfect ſentence. The whole ſentence in *(d)* St. *Jerom* runs verbatim thus, Liberi arbitrij nos condidit Deus, nec ad virtutes, nec ad vitia neceſſitate trahimur, alioquin ubi neceſſitas eſt, nec damnatio, nec corona eſt, ſicut (then follow the words cited) in bonis operibus perfector eſt Deus, non volentis neque currentis ſed miſerentis et adjuvantis Dei (there the ſenſe end) ut prevenire valeamus ad calcem, *ſic in malis et peccatis* ſemina noſtra ſunt incentiva, et perfectio diaboli; that is, *God hath created us with free will, nor are we drawn by neceſſity either to vice or virtue; for otherwiſe where there is neceſſity, there is neither* (place for) *condemnation or reward. And as in good works, it is God that perfects them, for it is not of him that wills, or runs*, (there is the office of the will) *but of God who ſheweth mercy, and aſſiſts us to be able to bring our works unto perfection; ſo as to ſins and evil actions, we have in ourſelves the ſeeds of evil, inciting us to do them, but the devil perfects the work.* And that this is the true expoſition of St. *Jerom's* words, is evident from himſelf; for having cited thoſe words of the *apoſtle*, *It is not of him that willeth*, &c. He immediately adds, *(e) Hence we underſtand that it belongs to us to will and run, but that our will and running may be com-*

(a) Hoc eſt quod tibi in principio dixerim, in noſtra eſſe poſitum poteſtate vel peccare, vel non peccare, et vel ad bonum, vel ad malum extendere manum, ut liberum ſervetur Arbitrium. Fol. 108. Lit. I.

(b) Ubi autem miſericordia et gratia eſt, liberum ex parte ceſſat Arbitrium, quod in eo tantum poſitum eſt, ut velimus, et cupiamus, et placitis tribuamus aſſenſum, jam in Domini poteſtate eſt ut quod cupimus, quod laboramus, et nitimur, illius ope et auxilio implere valeamus. Ibid. Lit. D. E.

(c) P. 505.——*(d)* L. 2 adv. Jovinian. F. 26. Lit. I.

(e) Ex quibus intelligimus noſtrum quidem eſſe, velle, et currere, ſed ut voluntas noſtra compleatur, et curſus, ad dei miſericordiam pertinere, atque ita fieri ut et in voluntate noſtra, et in curſu, liberum ſervetur Arbitrium, et in conſummatione voluntatis, et curſus, Dei cuncta poſſamus reliquamus. Lib. 1. contr. Pelag. F. 92. A.

bleted, belongs to the mercy of God; and ſo it comes to paſs that, in our willing and running, our free will is preſerved, and in the perfecting, or conſummation of our will and courſe, all things are left to the power of God.

Moreover, in the ſame book againſt *Jovinian* he introduces our Lord ſpeaking thus to his diſciples, *In my Father's houſe are many manſions; I would have told you, I go to prepare a manſion for you, (f)* Si non unuſquiſque manſionem ſibi non ex largitate Dei, ſed ex propriis operibus præpararet, et ideo non eſt meum parare, ſed veſtrum; *i. e. If every one did not prepare a manſion for himſelf, not from the bounty of God, but his own proper works, whence it is not my part, but yours to do it.*

And on *Chriſt's* anſwer to the petition of the *ſons of Zebedee, to ſit on my right hand, and my left, is not mine to give,* he diſcants thus, *(g) It is not of the Son, to give, and how then is it of the Father to prepare? Diverſe manſions,* ſaith *Chriſt, are prepared in heaven for manifold and divers virtues,* Quas non perſonæ accipiunt ſed opera, *which men receive not on account of their perſons, but their works.* Fruſtra ergo à me petitis, quod in vobis ſitum eſt, *you therefore in vain aſk that of me which is in your own power to obtain, which my Father hath prepared for them, who, by their worthy virtues, are to aſcend to ſo great dignity.*

Proſper of Aquitain, who writ of grace and free will, though ſaith the Doctor, *he owns the latter, yet requires the former as abſolutely neceſſary to the producing of any good work;* and ſo do we.

(h) St. *Auſtin,* ſaith he, *was as much for free will as any father, as his books againſt the Manichees teſtify.* But then this was the difference betwixt him and them, that they ſtood firm to all that they delivered on this ſubject; but he retracts almoſt all he had delivered in theſe books, with an irreſiſtible evidence of reaſon, and *as the voice of all mankind,* of which I have ſaid ſufficient under this head.

Article 3. As for the antiquity of the irreſiſtibleneſs of grace, he hath only one, St. *Auſtin,* to produce againſt an hundred teſtimonies of the *fathers,* cited by *Voſſius,* to prove that God laid no neceſſity upon mens will to act, as he muſt do, if he act irreſiſtibly upon it, that being neceſſary, quod non poteſt aliter ſe habere, *which cannot be otherwiſe.* The citations of *Voſſius* begin Hiſt. Pelag. l. 7. p. 712. and end p. 716. with theſe words, Sed tandem allegandi Veteres finis eſto, quando, non dico, ſi omnia omnium indicare velimus (quod ne poſſemus quidem) ſed vel ſola quæ poſſumus, nullus ſit

(f) F. 33. A.— *(g)* Ibid.— *(h)* P. 504.

futurus finis. *(i) Calvin* ſaith, that voluntatem movet Dei non qualiter multis ſeculis traditum eſt, ut noſtræ electioni ſit motioni Dei obtemperare, vel refragari. And that this true of the firſt four centuries I have fully proved.

Article 4. The fourth article concerning the extent Chriſt's redemption, being that which draws all the reſt af it, on which ſide ſoever the truth lies, the *Doctor* muſters all his ſtrength to free his limited extent of it from the cha of novelty, but all in vain; he begins thus, *(k) What ſome the fathers taught, concerning the limited extent of Chriſt's demption is the ſame that I have delivered in one of the forg ing diſcourſes.* To which words I oppoſe the contrary ſertion of *Voſſius* in theſe words: *(l)* Veteris Eccleſiæ ju cium fuit, Chriſtum pro culpa univerſali hominibus provid à remedio univerſali, ſolvendo λύτρον infiniti pretij, ne e defectu periret quiſpiam; *i. e. it was the judgment of the cient church, that Chriſt provided an univerſal remedy for univerſal ſin of man by paying a price of infinite value, t no man might periſh for want of it.* And this he proves plain teſtimonies from p. 658 to 670. *The learned (m) Da* proves from about a thouſand teſtimonies of one hundred a twenty *fathers* the ſame doctrine, and concludes thus, Cer qui Chriſtum pro ſolis Electis mortuum abſolute, et ut vol loquuntur, in terminis dixerit, octo primis Chriſtianiſmi ſa culis invenio neminem; *throughout eight centuries of chri tianity, I find not one ſingle perſon who directly, and in term ſaith, that Chriſt died only for the elect.*

This Doctrine, ſaith *(n) Voſſius*, the *Fathers* proved fro *all thoſe places of ſcripture, which ſay Chriſt died for all, a eſpecially for the unbelievers, impenitent, and thoſe that periſh nor did they think that thoſe places which ſay Chriſt died f the Church, or that the benefits of his death belonged only believers were repugnant to theſe teſtimonies, for theſe Doctor of the Church not obſcurely taught that the death of Chriſt conſidered two ways:* Vel quod ad Virtutem, et vim mort et tum Chriſti morientis, tum Patris eum mittentis volunt tem, quam antecedentem vocant, *either as to the force and v tue of it, and as to the antecedent will both of Chriſt dying, a the father ſending him; and in this ſenſe Chriſt died for, a redeemed all and ſingular without exception: Or Chriſt's dea may be conſidered,* quod ad effectum, fructumque ex ea, pr manantem, et voluntatem Chriſti, et Patris quam dicunt co ſequentem, *as to the effect and fruit accruing to men from and as to the conſequent will of Chriſt, and of the father;* a

(i) Inſtit. l. 2. c. 3. Section 11.—*(k)* 306.—*(l)* Hiſt. Pelag. Part. 2. Th. 3. p. 736.—*(m)* Apol. Part 4. p. 944, 945.—*(n)* p. 656, 657.

in this reſpect it is confeſſed, that as the fruit of Chriſt's death belongs not to all, that depending on the will of man applying Chriſt's merits to himſelf, ſo neither can Chriſt be ſaid to die for all; which words contain a full anſwer to all the *Doctor* hath offered from the *fathers* on this head. And *Dally* doth particularly, and copiouſly confute him in every *father* that he hath alledged.

Thus to his citation from the letter of the church of *Smyrna*, which ſaith we can never forſake *Chriſt, (n) who ſuffered for the ſalvation of the whole world of thoſe that are ſaved*, Mr. *Dally* ſaith, this is impertinent, as ſaying only what we all confeſs, but not denying that which is in controverſy, *viz.* That Chriſt died alſo for them who are not actually ſaved, as almoſt all the *ancients* ſay he did, (and among them *Polycarp* himſelf, the perſon mentioned in this letter, who ſaith, that God will require the blood of Chriſt, *(o)* ἀπὸ τῶν ἀπειθησάντων αὐτῷ, *from thoſe that have not believed in him*, or have not obeyed him.) He alſo adds, that *Ruffinus* tranſlated theſe very words, thus, Qui mortem pro totius mundi ſalute ſuſtinuit, *who ſuffered death for the ſalvation of the whole world.* 2*dly*. He cites *(p) Origen* ſaying, *there is a world of the Saints, and a world of the wicked.* Now to ſhew the artifice of this citation let it be obſerved, that *Origen* there ſpeaking of the world above the ſtars, ſaith it is not ſubject of corruption, Sanctorum quippe eſt, et ad ſiquidum perfectorum mundus ille, *for that is the world of the ſaints made compleatly perfect*, et non impiorum ſicut ille noſter, *and not as is that in which we live, the world of the wicked.* Now whether it be fair dealing to uſe ſuch citations, let the learned judge. In his ſecond citation he ſends us to *Origen's* commentary on St. *John*, which contains 422 pages; but the place referred to is in *p.* 147, 148. Where he doth not poſitively ſay that John i. 29. 1 John ii. 2. are to be interpreted of the *church* only, but by way of inquiry ſaith, ἡμεῖς δὲ ζητῶμεν εἰ κατὰ τὸ ἴδε ὁ ἀμνὸς τοῦ θεοῦ ὁ αἴρων τὴν ἁμαρτίαν τοῦ κόσμου, κόσμον νοητέον ὑγίως τὴν ἐκκλησίαν, i. e. *but we inquire whether in that ſaying, behold the lamb of God that taketh away the ſins of the world; by the world we can rightly underſtand the church.* Nor doth he give us the leaſt hint that by the church he only underſtands the elect, and not the *univerſal church?* Let us now hear his true expoſition of theſe words, which we find in the ſame commentary, *(q)* ἐπεὶ τὸ γὰρ αἴρειν ἐνεργεῖ ἀπὸ ἑνὸς ἑκάστου τῶν ἐν τῷ κόσμῳ, *he labors to take it away from every man in the world, that ſin may be took away from the whole world.* Now let the

(n) Περὶ τῆς τοῦ παύλου κόσμου τῶν σωζομένων σωτηρίας. Section 13.—(o) Section 2.—(p) Περὶ ἀρχ. 2. C. 3. Fol. 116. A.—(q) P. 35. C.

Doctor underſtand this either of the guilt, or the dominion of ſin, it is all one, for *Chriſt* delivers no man from the dominion of ſin, whom he delivers not alſo from the guilt of ſin. What he thought of the other place, we learn from his own words but a little before the place referred to, *viz.* that this lamb of God was ſacrificed, *(r)* οὐκ ἀρὴ ἁμαρτίαν ἐκ ὀλίγων, ἀλλὰ ὅλης τοῦ κόσμου περὶ οὗ καὶ πέπονθε, *that he might take away the ſins, not of ſome few only, but of the univerſal world for which he ſuffered: for if any man ſin we have an advocate, &c. not for our ſins only, but for the whole world;* ſo *Origen.* Again, in the ſame commentary, he ſaith, *Chriſt* died, *(ſ)* ὑπὲρ πάντος λογικοῦ, for every thing that had reaſon, the ſtars not excepted (whom he thought not only to have reaſon, but alſo a capacity of ſinning;) and this he proves from the words of the *apoſtle*, Heb. ii. 9. *He taſted death for every one.* See many other texts of the like nature cited from *Origen* by *Daily*, from page 765, to 768.

3*dly*. His citation from St. *Ambroſe*, is both miſtaken and impertinent: It is miſtaken; for the author of the book, *de Vocatione Gentium*, is not St. *Ambroſe*; but either *Proſper* as *Daily*, or *P. Leo*, as *Queſnel* ſeemeth to have proved. It is alſo cited falſely; for in the author the whole words run thus, *(a)* Habet ergo populus Dei plenitudinem ſuam (et quamvis magna pars Hominum Salvantis gratiam aut repellat, aut negligat) in electis tamen et præſcitis, et ab omnium generalitate diſcretis, ſpecialis quædam cenſetur Univerſitas, ut de toto mundo totus mundus liberatus, et ab omnibus hominibus, omnes homines videantur aſſumpti. But the Doctor cites them thus, Habet populus plenitudinem ſuam, in electis enim et præſcitis, &c. leaving out the words in the parentheſis, which plainly ſhew that a great part of men reſiſt and neglect the grace of that God who would ſave them. Moreover, he is ſtill unhappy in making this citation from this author, who in the very next chapter, not only aſſerts univerſal redemption, but declares it to be the doctrine of the univerſal church.—For having cited theſe words of the *apoſtle*, *that God would have all men to be ſaved*: He adds, *(b)* Quam particulam verborum Apoſtoli ita integrè pleneque ſuſcipimus, ut nihil ei de præcedentibus, ſive ſubjectis, quæ ad eam pertinent, ſubtrahamus, i. e. *which portion of the words of the apoſtle we ſo entirely and fully do embrace, as to ſubtract nothing from it relating to the precedent words* (requiring us to make ſupplications for all men) or the words following (relating to kings and all that are in authority.) Then repeating all the *apoſtle's* words, which conclude thus, *there is one Lord Jeſus*

(r) Page 144. A.—*(ſ)* Page 58.—*(a)* Lib. 1. c. 3.—*(b)* Cap. 4.

Chriſt who gave himſelf a ranſom for all, he proceeds thus, *of this rule of the apoſtolical doctrine*, quâ Eccleſia Univerſalis imbuitur, *with which the univerſal church is furniſhed, let us inquire*, quid in ipſa Univerſalis Eccleſia ſentiat, *what was the ſenſe of the univerſal church about it? For we cannot doubt what was her ſenſe of the precept, when we know what was the obedience ſhe paid to it. Now the apoſtle's precept* (ſaith he) *is this, that prayers and ſupplications, and giving of thanks ſhould be made for all men; which law of ſupplications the devotion of all the prieſts and faithful ſo uniformly receives, that there is no part of the world in which ſuch prayers are not celebrated by the chriſtians.*

The church therefore every where prays to God not only for the ſaints, and the regenerate in Chriſt, but alſo for all infidels and enemies of the croſs of Chriſt; for all idolators, all the perſecutors of Chriſt's members, for the unbelieving Jews, for heretics and Schiſmatics, and what doth ſhe deſire for theſe but that, ab erroribus ſuis convertantur ad Deum, accipiant fidem, accipiant charitatem, et de ignorantiæ tenebris liberati in agnitionem veniant veritatis, i. e. *that they might be converted from their errors to God, might have faith and charity, and being delivered from the darkneſs of ignorance might come to the acknowledgment of the truth.* And thus, ſaith he, *our merciful and juſt God requires that prayer ſhould be made to him for all men.* Now could the whole church thus beg theſe bleſſings peculiar to ſaints, and the redeemed of the Lord, for all *infidels, all enemies of the croſs of Chriſt, and all perſecutors of Chriſt's members*, unleſs ſhe believed that Chriſt died for the ſalvation of them all, at leaſt intentionally; or could God require her thus to pray for all men, if he were not willing they ſhould be ſaved?

As for the true St. *Ambroſe*, let him conſult the learned (c) *Dally*, and he will find no leſs than twentyeight paſſages cited from him to this effect, *that the Lord Jeſus came*, omnes ſalvos facere peccatores, *to ſave all ſinners, and therefore was not to paſs by even the traitor Judas, that all men might take notice that in the election of this traitor*, ſalvandorum omnium inſigne prætendit, *he holds forth an indication that he would have all men to be ſaved*; *that God ſhews all men*, ut quod in eo fuit omnes voluit liberare, *that, as far as in him lies, he would deliver all men from periſhing. And that if any one periſh he therefore doth ſo*, quia curari noluit cum remedium haberet quo poſſet evadere, *becauſe he would not be cured when he had a remedy by which he could eſcape ruin.*

4*thly*. He cites, as from St. *Jerom*, a paſſage from a commentary on Job xxxviii. which as it is wholly impertinent, as

(c) From page 799, to page 807.

proving nothing but that the actual benefit of Chriſt's death belongs only to the faithful; ſo all ſcholars know it to be a ſpurious piece: And cites from his commentary on St. Matth. xx. 28. theſe words, *that when Chriſt took upon him the form of a ſervant, that he might ſhed his blood for the world, he ſaid not that he gave his life a redemption for all, but for many*, hoc eſt pro iis qui credere voluerunt, *that is for them who would believe.* Now this is ſaid agreeable to that which *Voſſius* obſerved, that as to the will of *Chriſt*, and of the *Father* ſending him, that was general, that all men ſhould be ſaved; but as to the effect that depending on the will of man, he died *not for all*, but for many; *becauſe many refuſed the benefit offered to them by Chriſt.* That this is indeed the mind of St. *Jerom*, is evident from his own words, *(d)* Vult Deus ſalvari omnes, et in agnitionem veritatis venire, ſed quia nullus abſque propria voluntate ſalvatur, liberi enim Arbitrii ſumus, vult nos bonum velle ut cùm voluerimus, velit in nobis et ipſe ſuum complere conſilium. It therefore was, according to St. *Jerom*, the will and counſel of God that all men ſhould be ſaved; but ſo as that, having free will, they *ſhould* be willing to be ſaved, becauſe no man is ſaved *without his* own will. In his commentary on *(e)* *Iſa.* lxiii. having cited theſe words of St. *John, God ſo loved the world that he gave his only begotten ſon, that every one that believeth in him ſhould not periſh, but have everlaſting life:* He adds, *if the prudent reader inquire why all men are not ſaved; if our Savior loved them and redeemed them by his own blood, the cauſe plainly follows in theſe words*, ipſi autem noluerunt; *but they would not. God therefore would have ſaved them who deſired to be ſaved, and provoked them to be ſaved that their will might be rewarded*, ſed illi credere noluerunt; *but they would not believe.* In his epiſtle to *(f)* *Oceanus*, he ſaith, *John Baptiſt muſt lie, when he ſaid behold the lamb of God who taketh away the ſins of the world*, ſi ſunt ad hùc in ſeculo quorum Chriſtus peccata non tulerit, *if there be any yet living for whoſe ſins Chriſt did not ſuffer.* See ten other paſſages to the ſame effect in *Daily*, from page 821, to 825.

5*thly.* Whereas *(g)* he brings in St. *Chryſoſtom* expounding thoſe words of Chriſt, *I lay down my life for my ſheep*, by *the people of God foreknown, and predeſtinated by him*, as if he made the predeſtinated only to be the ſame as Chriſt's ſheep: Here again the doctor impoſes upon the reader; for *Chryſoſtom* there is not interpreting the word ſheep, but theſe words, Ver. 14. *I know my ſheep, and am known of mine:* and this, ſaith he, is like to that of St. *Paul, God hath not caſt off his*

(d) Com. in Ep. 91. L.——*(e)* Fo. 103. I.——*(f)* Ep. 81. Tom. 2. f. 113. M.——*(g)* Page 509.

people whom he foreknew, and the Lord knoweth who are his. Both which places he interprets of God's *(h) foreſight of their faith and fitneſs to be the objects of his favor*, or *of their ſtability in truth and righteouſneſs*; and ſo the import of the words of *Chryſoſtom* is plainly this, that our Lord foreknew who would be humble, meek, tractable, who would own him as the true ſhepherd, and hear his voice, and laid down his life for them, and for them only in the ſenſe explained by *Voſſius*; of predeſtination I find not one word. Moreover both in that and the foregoing homily he plainly ſays, *(i) that Chriſt ſuffered for the ſalvation of the world, and that God gave up his ſon to the death for us all.* And indeed it is ſomewhat ſurpriſing to find *Chryſoſtom* produced for an opinion which in twentytwo places cited by *(k) Dally*, he ſo plainly contradicts, declaring, *that God made the creation, and all us, that he might ſave us, and delivering us from error might give us the fruition of his kingdom; that God had prepared a kingdom even for them that ſhall be damned; that Chriſt died for all men to do his part to ſave all men; that he offered his ſacrifice,* ὑπὲρ πάσης τῆς φύσεως, *for the whole nature of man*; with many other things of a like nature.

6*thly*. Whereas the doctor introduceth St. *Auſtin* interpreting theſe words, *God would have all men to be ſaved*, de generibus ſingulorum, et non de ſingulis generum, i. e. *not of all men in general, but of ſome of all kinds*: That is, as *(l) Voſſius*, and *(m) Dally*, in his Ἐπιχείρησις, hath fully proved, againſt the plain meaning of the text. This only can be hence inferred, that St. *Auſtin* did not think this place a juſt proof of the doctrine of the univerſal redemption of all mankind, as all the *Greek Scholiaſts* did. His ſecond citation from St. *Auſtin* is very artificially produced; for, whereas, the words of *(n)* St. *Auſtin* are, univerſæ utique hoc dicit Eccleſiæ, quam plerumque ipſam mundi nomine appellat: He cites them thus, Eccleſian plerumque etiam ipſam mundi nomine appellat.

Moreover, that St. *Auſtin* held the doctrine of univerſal redemption is evident from his own words, that, omnes utique mortui ſunt in peccatis, nemine prorſus excepto, et pro omnibus mortuis vivus mortuus eſt unus, *all men, none at all excepted, are dead in ſin; and for all that were dead, one that liveth died.* And this he largely proves from thoſe words of the *apoſtle*, 2 Cor. v. 14. *For if one died for all, then were all dead; and he died for all, that they who live might not live to themſelves, but to him that died for them.* In this argument he

(*h*) Τὸν λαὸν ὃν προέγνω τότε τὴν ὑπὲρ πάντων ἐπιτηδειότητα καὶ πίστιν ἐξάμενον. Tom. 3. p. 157. Vide Tom. 4. p. 351.——(*i*) Hom. 59, 60.——(*k*) Page 808. ad p. 818.——(*l*) Page 634.——(*m*) Cap. 6.——(*n*) Tom. 9. tr. 67. in Johan. p. 457.

triumphs over the *Pelagians*, that all without exception being dead, *either in original or actual sins*, infants must be so; and Christ dying for all that were dead, must die for them. *So de civit. Dei* l. 20. c. 6. p. 1202. *Ed. Basil. contra Julianum Pelagianum*, l. 6 c. 4. p. 1109. c. 1, 5. p. 1121. P. C. c. 5. p. 1121. P. c. 13. p. 1142. B. See above forty places cited by *Dally*, from St. *Austin*, to the same effect, from p. 829, to p. 843.

Thirdly. As for *prosper Aquitanus*, that he asserted copiously the same doctrine, *Dally* proves by testimonies contained in his works from p. 854 to p 879: And in particular, whereas, some *Gallican divines* had objected as matter of reproach to St. *Austin*, that he maintained, quod non omnes hominci vult Deus salvos fieri, sed certum numerum prædestinatorum, et quod non pro totius mundi redemptione salvator sit crucifixus, item quod non pro totius mundi salute, et redemptione Dominus noster Jesus Christus sit passus, that is, that he held the same doctrine which Dr. *Edwards* does; as by objecting these doctrines as reproaches to him, these divines *sufficiently* shew that in their judgments, the doctrine of *the church* was contrary to these sentiments: So *prosper* by declaring so expressly that these accusations were *unjust reproaches*, invented to blast the memory of St. *Austin*, that they were *prodigious* and *blasphemous lies*, that they objected to him *impious* and *profane opinions, not one of which ever came into the heart of* St. *Austin*, sufficiently shews that neither *he* nor St. *Austin* ever held any of those doctrines, and that he looked upon them as *impious* and *profane* opinions. See *Dally*, p. 856.

Lastly. As for the article of the saints *final perseverance*, the doctor had not the confidence to cite one *father* for it, *Vossius* having so expressly told him, *that all antiquity impugned the indefectibility of the saints*, and that they only could deny the contrary to be the *common doctrine of antiquity*, qui in antiquitate planè sunt Hospites, *who are mere strangers to it*, Hist. Pelag. l. 6. p. 566. Now from what hath been thus established, two things do evidently follow, *viz.*

1st. That all the members of the *church* of *England*, are obliged, by the express precepts of the *church* of *England* not to teach or propound to the people, as an article of faith, any of those Doctrines which Dr. *Edwards* hath so zealously maintained in his late book upon these five articles, they being such as (o) the *Catholic Fathers* and *Ancient Bishops* did

(o) Imprimis vero videbunt (Episcopi) ne quid unquam docendi gratia concionibus (concionatoribus) quod a populo religiose teneri et credi velint, nisi quod consentaneum sit Doctrinæ veteris et novi Testamenti; quodque ex illa ipsa Doctrina Catholici Patres, et veteres Episcopi collegerint. Canones, Edit. A. D. 1571. Cap. Concionatores.

never gather from the *holy ſcriptures*; for that the generality of the *fathers* taught the contrary to theſe doctrines from the *holy ſcriptures*, hath been fully proved.

2*dly*. Whereas it hath hitherto been thought, and by the divines of the *church* of *England*, religiouſly maintained, and to have been the glory of the *church* of *England*, that both in her doctrine and diſcipline ſhe kept cloſe to the ſentiments of primitive *antiquity*; if theſe doctrines, which I have ſhewed to have been the common ſentiments of the church of Chriſt, do contradict her avowed doctrines, it muſt be owned that in theſe doctrines ſhe hath departed from the common ſentiments of the beſt *antiquity*.

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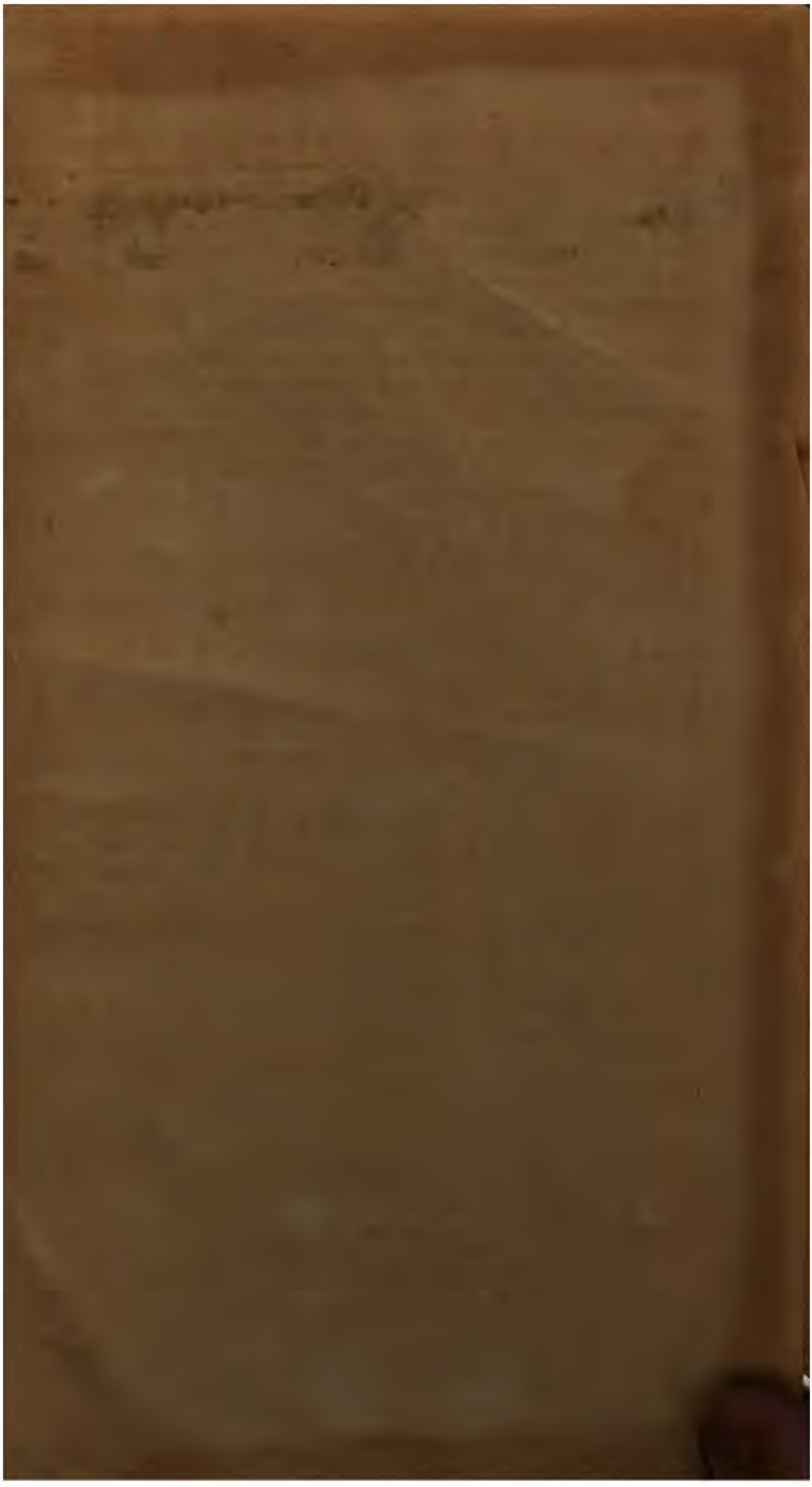

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